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### Original Essay INSTINCT AND INTUITION. BY JACOB EDSON.

Read Before the Boston Ladies' Aid Society.

Instinct is the manifestation of intelligence controlling the animal kingdom. It indicates the presence of the Perfect Cause. Animals controlled by instinct do not reason, think, or exercise the power of individual choice. We are told how two goats met in a narrow path on an old ruin, where it was impossible for one to pass the other without one or both being jostled into the yawning gulf below; how they looked each other in the face, and seemed to comprehend the situation, until one crouched down into the smallest possible space, and the other jumped over him. This proceeding was not the result of thought, or reason, as some suppose: it was the exact execution of instinctive knowledge, and does not necessarily involve thought or individual choice. From our standpoint, it was the manifestation of the Perfect Cause, the Creator, then and there through the control, demonstrating his presence and per-fection. If animals thought, reasoned, or ex-ercised the power of individual choice, some would choose differently from others. Such is not the case. The beaver, the bee and the ant are the same to day as beavers, bees and ants always have been; they are controlled through always have been; they are controlled through instinct, and have not attained the capacity to think, reason, choose, form, and reform motives of action. Instinct in animals is perfect in its sphere: it is not a fixed unalterable knowledge, it changes as circumstances and conditions change; it is equal to any and all situations the animal can be placed in; it adapts itself as a controlling power to every conceivable condition with consummate wisdom for the preservation, propagation and perfection of animal life., Through its potentiality we have the survival of the fittest. The bee, so industrious in our northern clime, when taken South, where it is not necessary to provide for a coming winter, becomes the most improvident insect that flies-too indolent to sting without great provocation. Instinct is distinguished from intuition in this: instinct is the intelligent controlling cause, demonstrating its presence and wisdom: intuition is the normal means through which the intelligence that controls the animal kingdom through instinct generates, unfolds, and embodies itself in us-individualized, conscious, accountable outbirths of Himself-the Infinite Cause, which we believe in, worship, and call God. It supposes innate capacities, coöperating receptivities, powers to perceive and conceive truth, to think, to reason, to will, and to work-to form and reform motives of action; it involves the power of choice and moral accountability, which constitutes the dividing line between the animal and human nature. The animal sufficiently advanced to commit a moral wrong, inflicts upon himself by that act the pains and penalties peculiar to a conscious, accountable being, and necessarily falls from the immediate control of perfect wisdom into the state and condition of unprogressed selfhood. This Adamic fall is not an unmitigated evil, it is a necessity in the origin and development of the human soul. It causatively awakes the divine in the human nature, it breaks the umbilical cord-the Adamic, man is no longer an unindividualized part of the metaphysical body of God; he was a living soul, he is now a quickened spirit, has everything to gain, and nothing to lose. As in the Adam all die, so in the Ohrist, the quickening spirit, its enlightened love of good, all through the continued and never-ending awakement of the divine nature within, is progressively made alive. Eternal life is a matter of education; like the Kindom of Heaven, it is within us-a state, a condition, to be opened up, unfolded within; it is a journey to be performed, a work to be done; we have all persons, places and things, to teach, to aid us, and all eternity to be taught, to aid and be aided in. Let instinct and intuition do

tinction from other selves, persons, places, and things; it is the beginning to be of our eternal selfhood-the manifestation of its innate capaoity to perceive and appreciate the goods and ases of life; to contemplate and comprehend principles, the why, the how, and the for what, we have obtained a conscious, accountable existence.

Reason is the result of thought, of consideration; it is the conscious exercise of our finite mind; it implies an understanding, comprehending personality, to contemplate, consider and decide the why and the wherefore things are or are not as they seem.

Instinct in man may be the cause of thought and reason, but instinct, being perfect in itself, is not and cannot be the thinker. Thought is to the thinker what walking is to the walker: it moves him from where he stands. An everywhere present entity cannot move itself; being everywhere present, there is no spot or place to move to. In this sense, perfect knowledge cannot think or reason; everything being known, there is nothing left to think or reason about. If there is an omnipresent omniscient entity, perfect in every conceivable attribute, it is to us finite thinkers a finality we may believe in, worship and adore, but never comprehend. If it speaks to us through instinct and intuition, inspiring our thought, confirming our reason, demonstrating our knowledge, reforming and perfecting our love and affection, its motives of action, does it not verify its presence, its embodied and embodying personality, Infinite Love, Will and Wisdom? If by our worship and adoration we open up the spiritual receptivities of our nature, its innate capacity to see and feel, to believe and know the goods and uses of life, its spiritual beauty and eternal use, is it not reasonable and wise to worship and adore?

The uneducated musician manages with great care to read a single part of the most simple tune; it taxes his entire capacity to do it. The educated master reads and plays all the parts of the most difficult and complex composition without thought or extraordinary effort; he does it automatically. Instinct that controls the animal kingdom is opened up within him intuitionally. He is unfolding in that department of his nature. As in music, so in ethics and religion. The unregenerated human in which the divine is being awakened may, by great effort, constant study, and continued care, conform in a measure to the external rules of religion, the principles, beauty and use of which he does not understand; the educated human that perceives, comprehends and enjoys the principles involved, does not require effort or care to perform the functions of the higher moral and religious life. He is educat-Materialistic scientists tell us that life is the they are not, and we are the unfolding effects property of matter, that protoplasm is the source of all life ; not only the cause, but the thing itself: that all the varied departments within and throughout the mineral, vegetable and animal kingdoms, including man himself. are the result of cell formation: in other words. protoplastic results. They tell us they comprehend the law of evolution, and proceed to

and omnipotent, unalterable, forever and ever the same. We accept that statement; we believe that the Infinite, the Supreme Intelligence is everywhere present, controlling all things through law; that he in it is the sum and substance of all life, liberty and happiness; that according to our intelligence so is our liberty—the more truly we are bound to him in it, the purer, the more enlarged our liberty and usefulness. Enlightenment enlarges, deepens and beautifies the life of the soul, eliminates evil and frees it from the bands and bars of ignorance, superstition and orime.

Our experiences teach us that love in the unprogressed soul is blind, and necessarily subjects it to temptations, trials and troubles innumerable, seemingly without end. Such is life; but we have faith in the Infinite, the eternal principle of compensation that in and of itself can do no wrong, but can, will and does superintend, overrule, and control all the spheres and departments of life, so as to adapt, beautify and utilize, as means to ends, all the seeming evils, contradictions, ills and unpleasant things of life for the perfect good of the entire human race.

There is a state, a condition in the unfoldment of the intuitive, receptive soul, where it sees, feels and knows that all things, no matter how disagreeable, discordant or demoniac they may appear, work together for good. This perfect Providence, upon which we rely, does not deceive or leave us astray; it is within, around and about us, nearer to us, in a subjective sense, than we are to ourselves.

In it, this perfect Providence, is our infallible guide, his personal presence our future home; its opening-up in the conscious life of the soul, its subjective existence, demonstrates the fact that perfect happiness is the result of fixed and supreme law, of which the will of God is the embodiment, the test of duty and moral obligation.

Man, the human soul, is a microcosm, an epitome of oreation, a dual being; has an interior or second self. The outer, its wants and necessities, ally him to the animal, the brute creation. The inner, the spiritual, its love and aspiration, ally him to God and the angelworld; it is his home, his scould or subjected self; it is eternal; if it be unfolded within him, he in it can never die. Instinct and intuition, thought,; contemplation, prayer and worship unfold and embody the innate, the spiritual capacity of the soul to perceive and eliminate evil, to apprehend and appreciate good-to do. to be, to have, to hold, to enjoy and reflect the sum and substance of eternal life.

The foregoing statements suggest the following inquiries :

First: Is this intelligence that controls the

of the Perfect Cause, how can we account for all the troubles and sorrows of life? What is the good or use of affliction if not to unfold, to regenerate, suffering selfhood to deepen, broaden and beautify its life and usefulness? Third : Is not the lower department of human life the phase in which instinct has lost its control, and reason, for lack of enlightenment, has not obtained the mastery, the only department in nature that reflects evil either as a cause or effect?

The Rostrum.

Comments on the Fiftleth Annual **Convention of Universalists** of Connecticut.

#### A Discourse Delivered by CEPHAS B. LYNN, In Ntafford, Conn., Sept. 29th, 1892.

[Reported for the Banner of Light.]

The event of the week in this community has been the Convention of Universalists of the State of Connecticut. What lesson is to be derived from that convocation for this congregation ? Let us see.

I was an interested attendant at several ses-slons of the meeting. It has been my good for-tune to have heard many distinguished think-ers and orators on great occasions, and yet, at this moment, I do not recall an address which surpasses the grand rhetorical and profoundly suggestive speech of Rev. Mr. Dodge. Mr. Dearborn's discourse was an exhaustive statement of the relation which the Church should sus-tain toward the achievements of modern soltain toward the achievements of modern sci-ence. Rev. Mr. Patterson's able exposition of the soriptural basis of the doctrine of spirit-communion was a refreshing deliverance. By implication, if not by direct statement, he taught what we teach here: The possibility of communion with those who have passed to the spirit-land. There were other speeches worthy of note. Indeed, all of the professional gentle-men gave evidence that they possessed the graces of scholarship and mental discipline. The hours passed at the convention were prof-itable hours, and I wish that every man and woman in this place could have attended the entire services.

But wherein is this congregation to be bene-

But wherein is this congregation to be bene-fited by such a gathering? I answer: 1. By listening to the story of the past; by heeding the words of victorious workers. Pa-thetic were the utterances of Messrs. Quinby, Biddle and Trask, relative to the days when Universalists were sneered at; when children were warned against attending their meetings; when such royal souls as Ballou and Whitte-more, and their illustrious colleagues, were con-sidered as dangerous men in a community. What was their work? A protest against a barbarous theology; the sublime declaration that God so loved the world that he would ulti-mately save all mankind. This was the crime of the Universalists. What course did the Universalists pursue? They never faitered; they proclaimed their gos-

What course did the Universalists pursue? They never faltered; they proclaimed their gos-pel; they appealed to the finor sensibilities of the soul; they utilized modern scholarship; they insisted on correct translations; and in convention assembled in Stafford, Conn., in 1882, they could well say: "We have fought the good fight, and we have come off conquerors I" The Universalists were potential factors in oreating a powerful public sentiment which has so modified current Orthodox preaching that a veteran of fifty years ago would not recognize in the modern Zion a feature of the old view of the New Jerusalem. 2. What is the moral for us? Our cause is

sized more. But the reason is apparent. Dog-

sized more. But the reason is apparent. Dog-matic theology has had the field. The spiritual movement, as such does not present a coherent front. I do not expect to see it built up as a special movement. Its mis-sion is to leaven existing institutions. It can-not be necessarily identified with any special set of theological opinions. On these, sects are huilt.

set of theological opinions. On these, sects are built. The early antagonism to Spiritualism drove many of its adherents from church affiliations. The inspiration of theology is, happily, dying. Now hatred of the new cause, which fostered misrepresentation, which fretted about theo-logical idols, is fast being burled. The lines be-tween the church-world and the world of the unchurched are being destroyed. The only pos-sible excuse for independent organizations out-side of Liberal Christian churches to-day is a difference of opinion about the work and mis-sion of Jesus. And this, I sometimes think, is, after all, more a matter of phraseology than of actual thought.

after all, more a matter of phraseology than of actual thought. I see continued life for Universalist and Uni-tarian churches, in view of the fact that within the next ten years such organizations will re-ceive vast accessions in the pews and in the pul-pit from the body of Spiritualists and Liberals --that is to say, from the class of Spiritualists and Liberals who hold to theism, who believe in utility of public religious exercises and who in utility of public religious exercises, and who have philanthropic impulses, and love to coöp-erate with others in such enterprises.

erate with others in such enterprises. Many Spiritualists and freethinkers have adopted an atheistic philosophy. They do not believe that the coming man will go to church —not even to a Spiritualist church. I impugn no one's motives, nor do I desire to take away anybody's rights on this score. I simply refer to facts. to facts. The feuds which in certain localities divide

Liberal Christians and Spiritualists and Lib-erals of the class to which I have referred, will not be bequeathed to their children. Here, we in-carnate the millennium by alternating between the Universalist Church and this hall. And if I have any special satisfaction over my ministry here it is that no harsh, acrimonious words or disgraceful clannish pleadings have ever been used to create or widen any misunderstandings, or to add new life to the quarrels of other days. FINALLY.

Dear friends, my parting word to you is: Stand firm; be temperate; be wise; be recep-tive; be progressive.

Stand minit, be transmitter, be wise, be recept tive; be progressive. As a congregation we will heed the good words spoken at the Universalist Convention. We agree, I think, that the assemblage displayed scholarship, enthusiasm, sincerity and a marked appreciation of the necessities of the hour. Go on, dear Liberal Christian friends, in your line of work. We will do the same; and we pledge ourselves to have in view honorable con-cessions in the interests of progress on each side, and a coalescing of hitherto divided forces, to the end that rational religion may prevail, and that a profound spiritual peace may be the sweet possession of the to-be-united member-ship. ship.

### Biographical. A MODERN JOAN OF ARC.

Translated for the Banner of Light by G. L. Ditson, M. D.

Mme. Oudouard, the editress of that interest-

ing journal, Le Papillon, Paris, France, is an avowed Spiritualist, but she seemingly finds so much with which to enrich the columns of her paper that will interest the more fashionable world, the grand cause so near her heart is too often set aside. In an issue of her paper I find an account of a "Joan of Arc of the Nineteenth Century," which I think will interest the readers of the Banner, and which for the first time I have seen brought before the public. The article relating to this Greek heroine is accompanied by a wood-cut, somewhat rude, representing her in the Albanian costume-a short, full, white skirt, embroidered jacket and leggins, and on her head a small cap seemingly. She has a musket in one hand and a scimeter in the other. She seems also to have an abundance of black hair falling loosely down her back, while, suspended by a chain about her neck, she wears on her breast a large circular medal. A broad belt or sash about her waist, supporting, I think, a knife or pistol, completes her attire. Her face represents rather pleasant earnestness than firmness, but her forehead is broad and rather massive : "During the last insurrection of the Greeks "During the last insurrection of the Greaks of Macedonia," says the correspondent, "the journals spoke with admiration of a young girl who fought in a corps of insurgents with sur-prising bravery and valor. Later, when the chief of the band was killed, this young 'Péris-tère' took command and showed great intelli-gence and strategic genius. This new 'Jeanne d'Arc' has just arrived in Athens, where she has attracted much attention and admiration from the public, and I am impressed to send to has attracted much attention and admiration from the public, and I am impressed to send to the Papillon her portrait and her silhouette, si gallant pour les dames. This intrepid warrior was born at Scatesta, a village of Macedonia, and was only fifteen years of age at the last rising of the Greeks of this province against their Mahometan rulers. Her brother having taken part in this rabal Her brother, having taken part in this rebel-lion, brought upon the family the hatred of the Turks, and her father and mother were thrown into prison. By great presence of mind our heroine escaped, taking with her a young broth-er of four years of age. For several months she was concealed in the house of an aunt, but, be-ing there moltraided a structure is formed. ing there maltreated, returned to her former home. The doors and windows were closed and fastened. She broke one of the shutters with a stone and entered. It was desolation it-self. On the floor, however, she found a loaded revolver, which served her in a moment of great peril. An enemy of the family, having seen her enter the house, at once informed the auher enter the house, at once informed the au-thorities, and soldiers were sent to arrest her. As these did not know her they asked her, as she came out, for the residence of the Kriakas —her family name. Suspecting their designs, she told them it was five houses further along, and as they went she fied; but the informer, when he saw her run, oried out: 'See, there is the one iyou seek!' Furious at having been duped by the girl, they pursued, shouting and saying that they would shoot her if she did not stop. She did stop, and, facing the foremost, dared him to approach another step—'Infide! dog,' as she called him, with whom she would measure her strength. Ridiculing her threat, the soldier raised his gun to fire, but she was too quick for him, and her pistol-ball felled him to the earth. The other soldier approached to seize her, but she fired again and wounded him in the leg, and

flections of self in the unfolding mind in dis- | ceivable attribute, omnipresent, omniscient 

inform us how it works. Scientists may be right so far as the law (its external manifestations) is concerned. But inasmuch as science is that body of truth which may be held to be established so that no reasonable person doubts, we would respectfully suggest that the scientific body may be well enough : but from our standpoint it lacks soul. Scientists may not have seen all there is and is to be. It is the innate, the Eternal Mind, the Supreme Intelligence, its life in matter, to which we would invite their most profound and exhaustive consideration.

Scientists tell us that in the lower manifesta tions of life plants and animals may be divided. out apart and live: that new parts grow and take their place; but as we advance in vegetable and animal life such is not the case. So in the growth and development of the human family-the humanitarian man, the metaphysical body of God, as it unfolds in the goods and uses of life-the functions, their necessity and perfection, become more and more apparent, until the life that seems so selfish, so demoniac. is seen, felt and known to be the manifesta tion of universal love, divine in principle, then as now a necessary manifestation of God Himself : His eternal life, through instinct and intuition seeking to embody, to evolute Himself, His personality, perfect love, will and wisdom in the heart and conscience of the race.

Professors tell us that if a single note is struck on a perfectly-attuned instrument, all other notes in harmony therewith respond. As in music, so in selfhoods, the instruments of life, if they be in attuned at-one-ment, the Eternal will respond instinctively, volcing the finite instrument, exhibiting its capacity in accordance with law to express the sum and substance of spirit-presence, its qualitative differentialities in love, light and life.

Patrick Henry in behalf of liberty, Daniel Webster for the continued union of the States, Gen. Wyseman on the democracy of our day, and many others in special and peculiar circumstances and conditions, have seemingly lost control of themselves, and instinctively, so to speak, voloed the presence of the Infinite, with the substance of eternal truth, exhibiting the intuitive, the spiritual capacities of the soul inhe rent in the human race.

Theologians tell us that God is love, that he is infinite and eternal, perfect in every con-

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Fourth: Is not the reflection of evil the result of ignorance-unenlightened love of good on the part of the unregenerated human reflector?

Fifth: Do not the pure in heart see God in all things and enjoy his presence?

Sixth : Has not every intelligent, thinking soul, in which the divine has opened up an enlightened love of good, long since ceased to see, feel, think or reflect evil?

Seventh: Is not the embodiment of this quality of love and affection as a personal entity eternal life?

Eighth: Is not eternal life, its object and mission, worthy of our most earnest and profound consideration?

#### Darwin Illustrated.

Darwin Illustrated. Dr. Al Watts, of this city, has at his reposito-ry on Lincoln street, a rare curlosity in the shape of a trio of blue-faced monkeys, which are said to be the enly living specimens of the species in the country. They are natives of Africa, and are not only very hard to catch, but very sensitive and tender in their feelings, and cannot bear scolding or harsh usage. The trio are supposed to have survived their cap-ture and journey only because they form a family, father, mother and daughter, and so at-tached are they to one another that separation would soon prove fatal. Their common posi-tion is to sit cuddled up together, the daughter, which is about two-thirds grown in the middle. The peculiarity which gives the species its name is a decidedly blue face and nose, free from hair. The lips are flesh-colored and very flexible. The eyes, hazel-brown in color, have almost a human expression, and a white hood and grizzly cape of long fur, extending from just above the eyes to the shoulders, give them a most comical appearance. The throat and breast are white and the back brown; the hands, feet and tall (which latter member is unusually elongated) black. The father stands eighteen inches high, and the affectionate glances which he bestows on his wife and daughter, and his evident pride in his family, and the looks of love and confidence bestowed by the latter in return are so suggestive of hu-man affection as to appeal irresistibly to the by the latter in return, are so suggestive of hu-man affection as to appeal irresistibly to the sympathetic element of the bimanous beholders. The animals, by the way, are not for sale, the Doctor having obtained them for his own especial pets. C. See

versalists in antagonizing the doctrine of eter-nal punishment. Beside that work we have nan punishment. Beside that work we have proclaimed the great doctrine of spiritual com-munion, which, as Rev. Dr. Patterson proved conclusively, is a Scriptural and highly moral doctrine. And for this we have been battled by the tenacious adherents of old theological definitions.

Now let us emulate our Universalist brethren ; let us stand fast ; let us speak the truth as ren; let us stand last; let us apeak the truth as we see it; let us call attention to the so-called miraculous in history; let us work with zeal and we shall do as our friends have done-win an honored place in the world's thought. Indeed, I do not exaggerate when I say we have already secured that result. I could read a long list of celebrities in science, art, literature and theology, who accept the fact of spirit-communion.

What of the future of Universalism, as 8. such? Has it filled its mission? Felix Adler and others think so. Mr. Dodge said it was a debatable question. He conceded that it was possible that the Universalist Church might become a superfluity. Not, remember, through any defect, but as a result of its own labors having so transformed Orthodoxy that its services would not be longer required; that its ranks would not in the future be recruited by Orthodox members, as Orthodoxy was itself reecting the objectionable features which were he staple of the criticisms of the Universalist denomination.

But the learned speaker did not think the dissolution of the Universalist Church was probable, inasmuch as signs of increased wealth, as evinced in substantial churches and personal spiritual growth among the mem-bers, were evident on all sides. The speaker, however, declined to dogmatize on the subject ; he conceded that sectarian walls were growing very volatile, and his abounding faith was in a ne conceded that sectarian wais were growing very volatile, and his abounding faith was in a church based on the luminous personality of Jesus, minus any theological cloaking. I never shall forget the magnificent strain in which Mr. Dodge developed his sublime climax. It was worthy of the Senate Chamber on a momentous question of international equity; it was a mas-

question of international equity; it was a mas-terly contribution to a religious convention on a question of great significance. 4. What of the future of Spiritualism ? Again and again you have heard me say that the fu-ture of Spiritualism, so far as regards methods, was problematical. I have taken the ground that it was a matter of indifference whether Spiritualism came up into organic life as a dis-tinct movement or not. Spiritualism is an enigma! It has presented a series of marvelous facts to the world. It is, in my opinion, the ally enigma! It has presented a series of marvelous facts to the world. It is, in my opinion, the ally of the church against materialism. And yet an earnest but inexperienced young minister told me during the Convention that he considered Spiritualism as an ally of materialism against the church. So we honestly differ. But the weight of the argument preponderates on the side of the first proposition. Genuine physical phenomena and the wonders of mental phenom-ens identical with and also independent of the technical Spiritualist theory, all tend toward establishing the proposition that man is a spir-itual being, which is the exact opposite of the fundamental declaration of materialism. This the bottom declaration of all religious thought

Now, the doctrine of spiritual influx is creeping into modern preaching, and it is a wonder, as Mr. Patterson well said, that in view of its antiquity and universality, it has not been empha-

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It is estimated that twenty five thousand people have settled in Florida within the past year.

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again fied. 'I then,' she said in her expressive

and naive language, 'ran from street to street, from lane to lane, from court to court, till I

and naive language, 'ran from street to street. from lane to lane, from court to court, till I was outside of the village; then I gained the mountains, where I had no longer any fear of these maudits Turks.' Knowing that her brother commauded a body of insurgents, she resolved to join him. 'I felt no other desire in my heart,' she said, 'than to avenge my parents, who were suffering imprisonment and tortures at the hands of the Turks. I had the mad desire to tear out the very heart of these infidels; I respired only vengeance. I cut off my long and beautiful hair, that it might not arrest me in the bushes of the forest. A relative procured for me the costume of a man yalicare, and I quit my woman's clothing. They wished to restrain me, but in vain. I swore that I would fight, and die, if necessary, in Palicare.' Seeking her brother, she lost hef way, and was five days, bravely, heroically enduring fa-tigue, hunger and cold, ere she found him. She at first presented herself to the captain under the name of Spano Vangel, and demanded to serve under his orders. The captain, not for a moment suspecting that he was talking to a girl, took her to the commander-in-chief, Péris-itere. He did not recognize his sister, but she made herself known to him, and her resolution.

moment suspecting that he was talking to a girl, took her to the commander-in-chief, Péris-tère. He did not recognize his sister, but she made herself known to him, and her resolution. He tried to persuade her to abandon her intent by telling her of the fatigue and the perils to which she would be exposed; but she replied: 'Cut off my head if you will not let me follow you, for I prefer it to falling into the hands of the Turk.' She stayed two years and a half with the insurgents, and was noted for her bravery in all their attacks upon the enemy. She was also very successful in the use of her gun, and none of her comrades suspected her sex. So redoubtable had become this band that the Turkish government offered a large reward for Péristère, dead or alive, and sean nearly a whole battalion of soldiers against his party. The assailants were swept down by the furious attacks of the brave montaynards. Our herelone at one time, seeing a flank movement by which the enemy were designing to surround her peo-ple, she cried out: 'This way, comrades; we will open a road through their ranks.' She led the Palleares, and a horrible slaughter of the Turks ensued. The young Péristère became a tigress-she massacred the Mussulmans. Her brother killed or wounded more than twenty of them; but pierced by a spear, he fell. 'Cut off my head.'he abouted, 'and save yourselves.'

#### OF LIGHT. BANNER

### APRIL 5, 1884.

# The Rebiewer.

#### Clear Light from the Spirit-World, by Kate Irving.

[Published by G. W. Carleton & Co., of New York City.]

This is one of the most original and striking works that have yet appeared in the literature of Spiritualism; for although it does not seem primarily to have been written for Spiritual. ists, yet it will probably be better understood by them than by others. It has that nameless charm which belongs to all truthful and beautifully written autobiography. It gives the personal experience of a woman of genius and culture. Born and educated in Boston, and ever after being familiar with the best society of her own country and of Europe; happy in her marriage, and all the associations which wealth and leisure could command, she found herself, after many delightful years, deprived by death of a beloved husband. The charms of this world seemed to fade away, and in her bereavement she sought for consolation by trying to learn something satisfactory in regard to the life to come.

Brought up in the prevailing creed of orthodox Christianity, she found no consolation in it when the hour of trouble came. Her clear, logical mind could not receive the old dogmas, while her sensitive and refined nature was obliged to reject them. But, encountering the obstacles which prove so formidable to independent thinking on religion, she endeavored to banish the whole subject from her mind, and tried to cultivate indifference to all religion. This, however, proved impossible, and with a brave spirit she determined on a course of resolute and honest investigation for herself.

She went to the Bible, with all of whose sayings she had been familiar, and, tracing the Spiritualism of the Jewish Scriptures from beginning to end, discovered that they contained little of profit that was not based upon spiritual phenomena quite as extraordinary as anything alleged in Modern Spiritualism. Passing on to the Spiritualism of the Greeks, she found the same alleged displays of spirit-power, and the recognition of celestial influences as forming the basis of their religion.

Passing on, the next step was to examine into its phenomena, as they were almost everywhere being manifested through mediums. She first found that she could receive clearlywritten messages from her departed friends. Prosecuting her observations, she at last reached what she deemed to be solid ground, on which she could rest with comfort and security. The book is made up chiefly of the accounts of her investigations, and no candid person who reads the record can resist the belief that her experiences were real, that they were the results of calm, judicious and even learned examination, with an utter freedom from passion, prejudice, and, above all, any taint of fanaticism.

Sympathizing tenderly and anxiously with those who endure such pangs of doubt and uncertainty about their destiny hereafter, she seems to think that she may bring to them light and consolation that they can find nowhere else. She, therefore, in the close of her work, tells them that she cherishes this hope, which, if realized, will be a sufficient reward for her labors.

This book may safely challenge the severest criticism; besides being written in a style of great purity which will command the admiration of any scholar, the general reader will be enchanted with the fresh charm of simplicity by which its relations of facts throughout are made attractive and fascinating.

#### Mrs. Miller's Spirit.

PROSPECT AVENUE AGOG-SINGULAR EXPERI-ENCE OF AN INTELLIGENT COLORED BOY.

Whether there is anything in clairvoyance or not, or Spiritualism, or whatever else it may be called, it is certain that the better class of colored people in the city have been worked up a good deal during the week or two back on ac-count of the odd experiences which Clarence

#### Written for the Banner of Light. GRAINS.

#### BY MISS GENA F. SMITH. Every little kindly action. Prompted by a pure desire,

Echoes o'er the strings of silver Of an angel's tuneful lyre.

Every little cheering token, Given to a grieving friend, Of true sympathy's affection, To our life new joys will lend.

Every little sacred whisper, Breathed to powers of love on high, For more strength to help a brother, Finds a favor 'neath God's eye.

Every little cloud of sorrow Passed with patience and pure trust, Gives us hours of blessed gladness In this common world of dust.

### Every little good seed scattered By the wayside, wood or dell,

Bears within the germ of fruitage, For whose food we cannot tell.

Every little gleam of sunshine Cast athwart a dungeon's gloom, Where a fallen brother lieth, Makes our spirit mansions bloom.

Every little truth we gather From wise nature or mankind, Inspiration or soul voices,

Round us ever shall be twined. All the things of life so tiny,

When combined amount to much; Their results are great and precious, 'Neath the Father's wondrous touch.

Man is but a little fragment

Of a vast created whole, Yet he can become how noble, Grand and just within his soul.

Rockland, Ma.

### Banner Correspondence.

Turks ensued. The young Péristère became a tigress-she massacred the Mussulmans. Here brother killed or wounded more than twenty of them: but pierced by a spear, he fell. 'Cut off my head, 'he abouted, 'and save yourselves.' Péristère sceing that her brother was lost, thought now of saving her little army. She encouraged her heroic compatriots, and they out their ave to an eminence where they were steed?' From that point,'said the young girl, 'I saw my brother cut in pieces, and his head carleted off on the point of a lance. I had to restraim ple of stoicism; and I had to hide my relation into the restraits and head to hide my relation into the restraits and head to hide my relation into the desting her their captain: and now at electing her their captain and work to a rest. The suble, as assert of new creation. Comes to us as near, and still a difference and both erest and as a sous of the Divine, and heres of all the spin torids, and action to tarissa. There and any two second times the ary stress. There and both are captered with worder; they have the hear of the sum had deranged there the spin terestile. They have, the hear of the sum had captered with worder; they the hear of the sum had captered with worder; they the hear of the sum had captered with worder; they the hear of the sum had captered with worder; they the hear of the sum had captaing the their stress. There were supefied with worde

that I am the daughter of the Karikas, whom the Turks have piteously thrown into prison, continued our heroine, 'and to avenge my fam-ily I joined the insurgents. After the heroid death of my brother I took command of this band of brazes, who come now with me to deliv. er up their arms into the hands of the Greek authorities.' The bishop gave her his bene-diction, and her comrades took leave of her with much sadness of heart. The physiognomy of this young warrior is rather masculine than feminine; her visago oval, her eyes of a chestnut color, but are illu-mined with a strange fire when she recounts her military exploits. She is small of stature-with peculiar vivacity and grace, and in pic-turesque language, she tells the story of her military life. Our Greek papers have compared this young girl to Joan of Arc. I do not know if this com-parison is exaggerated or not. It is certain that if Jcanne d'Arc found a Schiller to chant her praise, this Hellenic child should find a poet to sing her glory. This is why I send to the Pa-pillon the hirring commingent of the sound of all the tacks mere would seer and seen from yield to so tax and lord over their commission by the Holy Ghost to so tax and lord over their commission by the Holy Ghost to so tax and lord over their speak. I love the Bible and Christ more than words can express. I love all the good and all that makes men wise and good, more than self.

and lord over their brothren? If fruit is the test of merit, let facts speak. I love the Bible and Christ more than words can express. I love all the good, and all that makes men wise and good, more than self. Love and light have ever been the life of my soul, and I have no home or heaven without them. I am at home and happy anywhere with them. If I am not a true Christian I would be one, and a Spiritualist as the re-sult. suit. Christ deals with the nature and best good of the Christ deals with the nature and best good of the soul, present and future; so does true Spiritualism; and both work outward in all the best good of earth-life. Moses and the law, by his spirit-guides, dealt in literal, outward figures, as shadows of good things by Christ. The government of his chosen people of Is-rael was a Theocracy for five hundred years-down to Samuel. The Theocracy was a medium government simply, by spirit communications. When they desired to be in fashion, their God gave them a king, in his indignation, for a curse. Bamuel. The theoremet was a meaning covernment simply, by spirit communications. When they desired to be in fashion, their God gave them a king, in his indignation, for a curse. Sects have had their use, like the confusion of tongues to stop the building of the great Roman Ba-bel; yet I do not feel sure or at home with them. If I an rightly impressed, we should not seek to be a sect. If I may speak of myself, which is hardly modest or polite, i have been a sensitive from youth; and when I have done wisely I have followed my shekhah of impression, which has been less in prosperity and ease, and more bright in adversity and labor. I can-not speak for others, or they for me; but nothing can be more true to me I have seen and experienced many wonderful things from youth to age, of which I cannot speak here. I have ever chosen to be slient, in most, so far as related to self. Permit me here to say, I left the best of outward prospects, to the grief of dear friends, by impression; and devoted the best of all I had, without reserve, and free of charge, to bless others with the light given to me. My labors have been long, and very hard, resulting in ruined health. I have had great opposition, and equal strength and success. I have suffered much, but do not regret my cloice; and am not weary, and seek no pity or praise; others have done much more and much better. The harvest home decides all labor and re-wards. I would not give my reward of light and love, if smail, for all the pomp of power, of wealth, or fame. Many of our beautiful views years before their de-monstrations came (which I saw to be in harmony with the past, the Bible and Christ, rightly under-stod,) were given me by impression. Is it not pass-ing strange that some seem so sadly bilind to their best advantages of prosperity, and like the prodigal son, waste all? Children should how and honor their par-ing strange that some seem so sadly bilind to their best and modest. Alas how few great soulds we have with divine compassion in a world where abound offences. Few need our aid and pity more than the would be great, who are self deceived, who talk sacred things for selfsh gains and human ends of self. How immeasura-bly great are those in light and love who sincerely ask (dod's forgiveness for their crucifiers, and who when reviled, revile hot again."

those years to gain Heaven, and I find Heaven is overywhere. And you will find no bell, only what you make yourselves.' She took me into the cabinet and I found the medium in the chair. I saw an account in one of the daily papers that Mrs. Allen was a fraud. So I write this in justice to her. It was also said that 'Lizzie Hatch is an ill-shaped, pudgy looking creature.' No form appears at Mrs. Allen's more graceful than she, That evening at Mrs. Allen's more graceful than she, That evening she passed out through two rooms to look at the cana-ries. She also sang a piece in the Italian language. Several in the circle received beautiful flowers." CLINTON - UR M Mersel the out the and the the set of Mars.

CLINTON .- " E. M," writes: " On the 5th of March a goodly number of the Spiritualist Society of Clinton started in a furious storm for Berlin, Mass., to call

started in a furious storm for Berlin, Mass., to call upon our President, P. B. Southwick. We gave him a genuine surprise, and met with a cordial welcome from our host and his pleasant faced invalid lady. Nobody has ever accused our President of being given to 'ways that are dark,' or of being delinquent in duty; but we suspected that he needed watching, and we went prepared to tell him so, and inform him that we meant to keep him up to time in future. Our little gift of a plale watch was thankfully re-ceived, and Mr. Southwick responded in a few timely remarks, expressive of his Interest in our Society, and the work of Spiritualism generally. A collation was served by his charming daughters, and after music we returned, having passed a most agreeable evening."

BOSTON.-O. H. Wellington, M. D., (of 123 Concord street,) writes : "With such a flood of evidence, you have no need of my reciting the occurrences in our ten special scances with Mrs. Hatch, one of which you have partially reported, though another was hard-ily surpassed by the most wonderful of those of Dr. Hollaud. I write now to show what I have done to make it more certain that these appearences are real. Five times during these scances I have sent scaled letters to George Cole of 15 Willoughby street, Brook-lyn, N. Y., and each time enclosed half a sheet in the envelope with my letter. Mr. Cole has put in the box more paper, not knowing that I had put in any, and he hasdescribed (before witnesses) the two spirits. and each time I have had my questions answered, and an-other letter given by a spirit not invited. To my sur-prise one was Rev. Dr. Howard Malcolm, who gave the date of his ordination over the Baptist Society in Federal street, and he, with others, earnestly urge me to lecture. After receiving the answer to the first letter to my spirit wife I went to Mrs. Hatch's scance and she ma-terialized sconer than usual, and as shon as I met her said. 'Oh! I am so glad I can write to you now? How could I doubt that this was the same spirit Mr. Cole saw and described as standling by the box in which Mr. C. R. Miller had put my letter, and who testifies that no one else touched the letter till it was returned to une? How can I doubt that the spirit pen-ning these lines so delicately and distinctly meant all alse wrote when she said : 'D on't this cheer you that I have written all this with work and inrow all the powers of my soul upon the new work now opened. I was quite prepared to be moved by the special appeal which came in yesterday's mail in the follow-ing words: "Now, dear husband, this is all the writing I want you to have from the spirits till I notify you myself by letter. I have my reasons for this. I want you to go on the public platform and let the spirits, through you, instruct the people. Rememberi no more writ-ing for a long time—I me street,) writes : " With such a flood of evidence, you have no need of my reciting the occurrences in our

ing for a long time—I mean till you have spoken sev-eral times." This was more significant, as before she went to her new home she said the only thing she regretted was that she had not had more sympathy with me on this subject, and that if I was right in my views she would give me tests till I was perfectly assured. She has more than fulfilled her promise, and it has been cor-roborated by different spirits, noble workers with me years ago. With all my heart I am ready to join the working band to speak when and where the way opens."

HANSON .-- The Secretary reports as follows: "The Hanson Spiritualist Society held its annual business meeting at the Town Hall, March 23d. After the Treasure's report, the following officers were chosen: President, Mrs. Wallace Hood; Secretary, Miss Julia M. Poole; Treasurer, Mrs. Barnabas Everson. The meetings of the season open the lith of May, Mr. Jo-seph D. Stiles of Weymouth being the speaker."

#### New York.

OSWEGO .- "Lux" writes as follows regarding "A Ight that will enable spirits to materialize so that there can be no question as to the genuineness of the manifes-tations, or in other words so that dark scances can be done away with. If this could be accomplished Spirit-unilsm would then begin to assume the position of a science. There are many who are looking forward to this phase, and hoping for its attainment. Before the Banner of Light columns to accure such a light, he had on his mind a number of experiments leading in that direction, but which he had not the facilities to carry out. Should the suggestions I make serve to lead some one whom you Rnow to be interested in such matters, with time and money at his command, to ex-periment, perhaps the world will be benefited, and one of my dreams realized. To ordinary mortals spirits are invisible, yet they exist clothed in garments of different colors. In your paper of March 1s, 1884, this matter of colored cloth-ing is referred to in the 'Questions and Answers' of Jan. 4th. Now what elements are there in ordinary gas or oil lights that maket difficuit, or impossible, for spirits to manifest? Why is it necessary to have darkness? Has darkness; anything to do with the in-visible or ultra violet rays of the spirits or use? Cannot the spirits tell us which part of the spectrum? light that will enable spirits to materialize so that there

for spirits to manifest? Why is it necessary to have darkness? Has darkness: anything to do with the in-visible or ultra violet rays of the spectrum? Are these the rays that are necessary for the spirits to use? Cannot the spirits tell us which part of the spectrum subserves their plaus? My suggestion is this: Have a room so arranged that absolute darkness prevails except when the shutter or a narrow slit cut in one side of the room is opened to admit a beam of light that, passing through a prism, throws its spectrum on the opposite wall. With a medium present, or in any other way that is convenient, the spirits could then in-dicate which part of the spectrum is the best suited for their materializations. As I understand, there are certain elements in ordi-nary light that must be taken out before the spirits can use it for their purpose. Even daylight is a bar to them; more so than a dim oil light, I believe, though I am not sufficiently well informed to say. Let them speak who know best—the spirits themselves. If cer-tain rays prevent spirits, or rather retard them in their efforts to materialize, cannot those rays be taken out, and still yield a bright light that will not hinder ma-terialization? I simply write this letter, as before stated, hoping that it will fail into the hands of some one whom it may be of use to, and that it may contain some hint for the lurtherance of the object in view, namely, materialization in a bright light. In 'The Nature of Light, by Lommel, Appleton's Scientific %-ries, page 202, are given directions how to take the luminous rays out of light, leaving the ultra-red ; and how to take out the heat rays, leaving only the luminous rays. In the latter experiment, the caus-tion d. If the ultra-red rays are necessary, on the same page it is shown how to make them luminous. In 'The Chemistry of Light and Photography, by Vogel, page 67, published by Appleton & Co., in their Scien-tioned. If the ultra-red rays are necessary, on the same page it is shown how to make them luminous. effect.

#### Tennessee.

HENRYVILLE .- J. J. Pennington writes : "I feen that I know, after forty-eight years as a Methodist, that Spiritualism is the great truth, light and religion.

that I know, after forty-eight years as a Methodist, that Spiritualism is the great truth, light and religion. It takes in every man, woman and child in all the worlds. Once I thought my church was the all, and other churches were below it; now I think of all churches as stalls, and the majority of their members as haltered to a dry rack, with no fodder in it. Why will man stand hitched up all day long in sight of a green pasture? It is not because he caunot investi-gate; is he afraid to think? It was not faith that made me happy, it was know-ing that I had done my duty, and that God required no more of me; and I had to do that before I could have faith. I made one my duty, and that God required no more of me; and I had to do that before I could have faith. I made one my duty, and that God required no more of me; and I had to do that before I could have faith. I made one my duty, and that God required no more of me; and I had to do that before I could have faith. I made one my duty, and that God required no the pray, and have faith, or be damned. Now my duty is to repair all my wrong acts, and do all the good I can for my fellow-man, both in and out of the flesh. Every good deed pays for the same amount of bad deeds, and when all are paid, then the good deeds are as so many steps up the ladder of progression. So I am going up on this line. My three little mediums are being developed very fast since brother and sister C. A. Haskell, from Mar-shall. Minn., came here. Sister Haskell is a develop-ing medium, and we feel her ald very forcibly. All of her friends will please accept our thanks for such a blessing as site has proved to us. We have room for thousands here, good climate and cheap lands. I think there are a million of people up east, north and west who ought to come here. Water power for manufactories is to be had in plenty, and the cost of living is very light. We dnesday and Friday night. We greatly desire the presence of a materializing medium, as that is the proof who would most olearly reach the

#### Kentucky.

LOUISVILLE. — A. S. Byington writes : "Mrs. Craig, daughter of Dr. Hulsey, one of our most worthy citi-

aughter of Dr. Hunsey, one of our most worthy cit-zens, has been conducting mission meetings in a store-room on 4th Avenue, which are well attended, and seemingty productive of much good. The lady is certainly a fine speaker, and there is no question in my mind but her utterances are principally inspirational. She is tall, rather spare, and her features and form would not easily be mistaken for those of another. The position she occupied on the rostrum was directly under a gas-jet. Her features were beautifully shaded as the soft light from the jet directly above her head fell across her face. Her position seemed to be rather fixed; although naturally of a restless disposition, she was almost motionless for a space of several minutes, seemingly under control. Suddenly her face seemed to change, to my vision, and I saw Mrs. Craig no more for the time being; but instead was the head of an elderly man with white hair and whiskers, complexion very clear; the head was in constant motion, harmonizing with every sylinble uttered by the speaker. I changed my position several times in order to satisfy myself it was not an illusion. Finally the head began to disap-pear, and Mrs. Craig's features were as natural as be-fore. Was itclairvoyance? or was it transfiguration?" [If the change in the personal appearance was seen by other persons in the audience, it may have been an instance of transfiguration; if only by our correspond-ent, it was doubless the form of the speaker's control seen clairvoyantly by him.—ED. B. or L.] zens, has been conducting mission meetings in a

a month ago an old lady, Mrs. Sarah Gentry, and her daughter-in-law, Mrs. Winnie Gentry, passed into spirit-life. To-day I was in conversation with a mar-ried daughter of the old lady's, and she informed me that her little son (grandson of Mrs. Gentry.) had a few days before visited the house where Winnie G. once lived, and on his return came by the graveyard where both were buried, and when he reached home he said his Aunt Winnie was standing on the porch of the house where she formerly lived when he go there, and he tried to speak to her but could not, and that while he still gazed at her she gradually became smaller, until she looked like a little doll. He came back and she followed him, and when he got to the graveyard his grandma Joined her and they both fol-lowed him nearly home, and finally they commenced getting less and less, until they content to home to advance the ide of their dematerialization so per-lectly as he described it. We have no developed me diums here, and nothing would give me more satisfao-tion than to find a subject that could be developed Will some good medlum come here and assist us in or-ganizing a society? The people are surely ripe for the truth now, but must see to belleve." a month ago an old lady, Mrs. Sarah Gentry, and her

"I fully recognized the message of Mrs. Aggle Davis Hall in the Banner of Light of Feb. 9th. It is just Hain in the banner of Light of Feb. 911. It is just like ber. When she lived in the earth-life she was a true friend to mediums. I have not forgotten her great kindness to me when I first became a medium, telling me that mediumship was a priceless glit and urging me to be true. Whatever may be said, do n't

Missouri. GALENA .- W. Patton writes : " A little more than

# Maine.

CENTRE MONTVILLE .- Frank T. Ripley writes :

pillon the héroique odyssée of Péristère."

The above is communicated by Mr. N. Damiralis, of Athens, and is so deeply interesting, and really so valuable in a historic point of view-reminding one of the Scottish people in the time of Bruce, when fighting for the freedom of their hills-that I have transcribed Mr. D.'s article in full. Mme. Oudouard, the editress of the Papillon, adds some gracious comments, and regrets that she is not a Homer to dignement chanté l'intrepide Péristère. Paris. France.

#### Michigan State Convention. To the Editor of the Banner of Light:

The State Convention of Spiritualists and Liberalists

met at Lausing, Mich., Feb. 29th, in pursuance of a call by the officers of the State Association, and the

The State Convention of Spiritualists and Liberalists met at Lausing, Mich., Feb. 29th. In pursuance of a call by the officers of the State Association, and the Nemoka Camp.Meeting Association. The object of this Convention was to consider ways and means to effect a union of many diverse elements of Spiritualist and Liberalist Societies. The Convention organized Friday afternoon, but no thorough understanding could be arrived at, on ac-count of the absence of the officers of all the Associa-tions except those of Nemoka. The President of the latter Association, S. L. Shaw, was chosen President of the meeting, the daily sessions of which were held in the Common Council room. Mrs. M. J. Mead, of Mason, was made Secretary. About fifty persons were present from abroad; the extreme cold weather pre-venting many from coming who would otherwise have attended. Charles Andrus of Flushing Mich., arrived on Saturday, and on the same evening gave an inter-esting address to an attentive audience. Sunday morning, S. B. McCracken of Detroit, gave a retro-spective history of the State Society, and dwelt at some length on the subject, followed by a song from Mrs. Oile Densiow of South Bend, Ind. Mrs. Pearsall from Disco was also in attendance, and all were inter-ested in her plain, sound, logical reasoning. Mr. Cronk was with us a short time during the first day; but sitchess in his family compolied him to return home the same evening. Mr. Shaw spoke several times in the interest of Nemoka, and explained to many the situation of the Society as it now stands. Father Woodruff spoke on the subject of organization, with his usual zeal and enthusiasm, to which Mrs. Pearsail replied in a plati, impressive manner. The meeting was diversified by an original poem from Francis D. Lacy, of Nirvana, Mich. Hemarks were made by S. D. Moore, of Adrian, who is deeply interested to the work of establishing a Liberal Leegue through the Atter. Mrs. Mead read an inspirational pom, and Mrs. Sauders closed the morning session with wery appropri

convention, regretting he could not be with us and wishing us success. MRS-M.J. MEAD, Sco.

Physicians have long prescribed Dr. Graves's Heart Regulator for Heart Disease. , Why?, Becouse it is a sterling preparation for a peculiar disease, and thirty years' use warrants it. \$1 Der bottle.

#### · Massachusetts.

BOSTON .- D. T. Averill writes: "On the evening of March 9th I had the pleasure of sitting-with about a dozen other persons-in one of the test-scances given

a doen other persons in one of the test scatters given street, this city. The tests given were very satisfac-tory. One lady remarked to the medium, at the close of the scatce, 'I had no idea you gave such fine tests.' The fact that Madame Litch's tests are good and her charges low should fill her scatce-room every Sunday evening."

NEW YORK CITY,-H. Greer writes as follows from 489 Fifth Avenue: "During a recent trip in Europe. I learned that young men and gentlewomen were studying electrical engineering, which profession has not become over-crowded, and great fortunes have been made in its pursuit. If any of the readers of your val-uable journal are interested in this new profession, I will give them any information in my power."

#### District of Columbia.

WASHINGTON .- De Witt O. Sprague writes : "I am not a Spiritualist, and know very little about Spiritualism, but I trust you will afford mean opportunity,

itualism, but I trust yon will afford me an opportunity, through the columns of your interesting paper, to ex-press my profound gratitude to one who, as I am fully persuaded, saved my life. Two years ago-in 1882-I was practicing law in New York City. For some time prior to that I had suffered from severe attacks of malaria, and this, to-gether with mental overwork, superinduced at last brain fever, which prostrated me in May, 1883. The disease rapidly developed, and in a short time, not-withstanding the beat medical skill, it was stated that I could not possibly survive three days longer. Dis-patches to this effect were sent to my mother, and to other friends.

REHOBOTH.-Mrs. O. F. Smith writes : "I had the privilege of attending a séance at Mrs. Allen's, in Providence, R. I., Tuesday evening, March 11th. The and made a prayer. During the séance thirty forms appeared, all but one of whom were recognized; four spirits sang beautifully; one came out to the plano and sang a piece while her father played the in-strument. One ethild appeared that had no feet; i sev-eral in the circle examined and found only stuba. Its mother was present, and said it was born without any ieet... My mother, who passed away twenty years ago materialized and looked natural. She was a devoted ber concerning her veligions belief since she had other fireds.

tring ine to be true. Whatever may be said, do n't pive up the Message Department; it brings comfort to weary souls. You know not how many in this State have received messages from their friends. One old lady told me her son died in Ohio, and she got a mes-sage from him, some time axo, that she valued above all estimate in dollars and cents. I have had facilities for learning that the Message Department of the Ban-ner has done and is dolug an immense amount of good, and that it is one of the greatest means pos-sessed by the spirit world to bring to mankind a real-lzing sense of its existence. I am ready to lecture and give tests and to attend funerals at any place in this State. Telegraph via Liberty, Me., or address me at Centre Montville, Me."

#### Iowa.

LIMA .- John Hutchison writes: "In looking back over the work of the year since I last wrote to you, I can truly say that the progress of our cause has been encouraging. There have been twice the number of investigators at our circles in the year just passed than in any year since Mrs. Hutchison was developed as an unconscious trance-medium. Many have come here who never saw or heard anything of split-phe-nomena, and went away convinced that they had talked with dear ones they thought lost to them forever. It is now seven warr since we heaven to hold taked with dear ones they thought lost to them forever. It is now seven years since we began to hold circles. In that time bundleds have come here, and the pressure is so great now that Mrs. H. could be employed giving scances all her time. We like the weekly visits of the Banner of Light; it seems as if we could not get along without it; and, to employ the words of another, I will say, 'May it live long and prosper.'"

#### Ohio.

TROY .- F. E. Johnston writes : "Mrs. Amelia M. Work, independent slate-writing medium, was with us several weeks, giving sittings to many of our best citizens who had never before seen anything of spirit-phenomena. She gave perfect satisfaction to all."

1957 Thomas Jefferson was the prophet and founder of American Republicanism, the father of the University of Virginia, the author of the statute of Virginia for religious freedom, and of the Declaration of American Independence. A few minutes past noon on the 4th of July, 1826, just half a century after the adoption of his immortal Declaration, he and his great compeer, John Adams, one the second and the other the third President of the United States, of whose Independence they had been among the stoutest champions, winged their flight to the higher life on the same day, in the term of the sixth President, the son of the second, John Quincy Adams, each supposing that the other survived him, leaving the country whose liberties they so largely contributed to establish, trebled in population, with all the signers of her Independence dead but one, the first gentleman of the world, Charles Carroll of Carrollton, who for six years longer lived to enjoy the homage of the entire country, and then to pass away and follow them to the starry home of the good and great.

In his work on the utilization of sewage in Belgium, Jules Babut du Marès says:" The time is not far dis-

tant when the cesspool will be pronounced a relic of barbarism.", "This statement," remarks the Boston Transcript, "Is equally true of the rural districts of Massachusetts, as a large proportion of the ten thou-sand cases of typhoid fever each year occurring in this State may be fairly charged to cesspools."

The disease of the meter-gas trick fever. -- Oil Oily Derrick. 

a good deal during the week or two back worked ap-count of the odd experiences which Clarence Jacobs, an intelligent colored boy out on Pros-peot Avenue, has had. The boy's father is Jerry Jacobs, and he has a pleasant home on the avenue. It has been his purpose to educate the boy, and he has given him a good chance in the public schools, with the view of putting him through the high school. Last fall young Ja-cobs was attending the south school, but sud-denly he was prostrated with what was thought to be a fit at the time, and had to be removed permanently from his studies there. From the fall on he was growing worse, and became shockingly emaclated and weak. The physi-cians were unable to tell what ailed him. A week ago Monday the boy said to his father that he would tell him what had happened, and related how he had been struggling with a spirit that wished to gain the mastery of him all winter. He had said no to the spirit in re-gard to all its solicitations, but the visitor had kept telling him that he must yield. In conclusion young Jacobs said he had de-cided to give up. At five o'clock in the after-noon, he added, voices would be heard, telling him what he had got to do. Mrs. Jacobs be-came frightened as the hour of five F.M. ap-proached, and finally ran away from the house. But Mr. Jacobs braved it out, and, sure enough, when five o'clock came, the voices were heard. They were distinot, and Mr. Jacobs, who was acquainted with Mrs. Miller during her life, says it was her voice. For several days after that, young Jacobs would go into a trance at five each afternoon, and was able to tell the names of strangers whom he had never seen

that, young Jacobs would go into a trance at five each afternoon, and was able to tell the names of strangers whom he had never seen before, and what time they left the city to call on him; a number doing so. But his clairvoy-ant faculties have not developed far enough yet for him to admit of questions being put to him. For a few days past he has been very weak, and has advanced but little in the strange way which has been assigned him. Others besides the family have heard the volces, and one colored girl was so scared at hearing them that she fied from the place in consternation. The case is considered one of consternation. The case is considered one of the most peculiar on record, and nobody seems to know yet what it will result in.—Hartford (Ct.) Sunday Journal, March 23d,

BT Washington Irving writing of Spiritualism remarks: "What could be more consoling than the idea that the souls of those whom we onceloved were permitted to return and watch over our welfare-that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours— that beauty and innocence which had lan-guished into the tomb yet smiled unseen around guianed into the tomb yet smiled unseen around us, revealing themselves in those blessed dreams wherein we live over again the hours of past endearment?...A. belief of this kind would, I think, be a new incentive to virtue, rendering us ofromspect — even In our secret moments— from the idea that those we once loved were invisible witnesses of all our actions."

The quantity of distilled spirits in the United States In October, isst was 115,949,235 .gallons, of which the United States was taking care of 74,583,117 gallons in bond until the owners could and it convenient to pay the tax on it. The amount of human misery, says the Nation, the murders, the fires, the suicides, the defai-cations, the loss of property and health, the divorces, the family shame and sorrow; stored up in this amount of liquor, is simply inchiculable 1

Stinging, Irritation, Inflammation, all Kidney and Urinary Complaints, oured by "Buchu-Palla." \$1.

### BANNER OF LIGHT.

### Pearls.

# \*'--elegies, And quoted odes, and jewels five words iong, That, on the stretched fore-Enger of all time, Eparkle forever. '

Not weary yet, I still must seek, And hope for luck next day, next week. -[J. R. Lowell,

Virtue is the first title of nobility .- Molicere.

And thus by ways not understood, Out of each dark violssitude, God brings us compensating good. -[Phœbe Cary.

Variety of mere nothings gives more pleasure than uniformity of something .- Richter.

> In youth the heart exults and sings. The pulses leap, the feet have wings ; In age the cricket chirps and brings The harvest home of day. -[H. W. Longfellow.

There is nothing useless to men of sense; clever people turn everything to account .- Fontaine.

I heard, or seemed to hear, the chiding sea Say, Pilgrim, why so late and slow to come? Am I not always here, thy summer home? Is not my voice thy music, morn and eve? My breath thy healthful climate in the heats? -Emerson.

Legal deeds were invented to remind men of their promises, or to convict them of having broken thema stigma on the human race.-Bruydre.

### Spiritual Phenomena.

### One Fact in Materialization.

To the Editor of the Banner of Light:

Something over a year ago you were kind enough to give me a letter of introduction to one of the best mediums I have ever known-Mrs. H. B. Fay of Boston. Her illness prevented me, at that time, from obtaining any advantage from your kindness. As I was desirous to investigate the present phase of materialization, I concluded to wait until the medium recovered. It was not until this winter, however, that I had an opportunity to gratify my desire. I entered upon the investigation without any prejudice either way; perfectly willing to weigh the evidence and decide accordingly. I was so fortunate, on my second visit, as to meet with something that greatly interested me. Near the close of the séance there stepped from the cabinet a tall, graceful figure that called for me. I met her cordially, determined that, whatever she might be, she should receive a friendly greeting. She gave the name of one I had long known in life, and if she was that individual I had a right to the affection she bestowed upon me. The figure and general appearance were perfect; but the face did not resemble the one it claimed to be, and I saw, or thought I could see something of the medium in it, and yet it was not the figure of the medium in it, and yet it was not the figure of the medium by any means. Had the face been a good likeness, I should have surrendered at once, for this discrepancy was all that was lacking to have made it complete. It was either the medium or what it purported to be, for I had taken the precaution to satisfy myself that a confederate was impossible. The face in- classing, here the medium is the space that it was the medium; the figure precluded the possibility of such conclusion, for it was muob taller and more robust. I talked with this apparently living, breathing form before me, and as I held both her hands, she said things to me that no one in that room knew but myself. This, together with the figure was that of the present. Noticing that the first realized that the rand bade her good night. As I let go her hand she dropped directly in front of me to the floor, disappearing, and leaving for a moment a faint glow upon the carpet. If I had previously entertained the possibility that the figure was that of the medium, the mode of disappearance relieved me of every doubt. If was so sudden and unexpected that there was no time for conjecture about it. In fact it so the said the the ersent time about the mestarial with a leaving for a moment a faint glow upon the carpet. If I had previously entertained the possibility that the figure was that of the medium, the mode of disappearance relieved me of every doubt. It was so sudden and unexpected that there was no time for conjecture about it. In fact it so the said at the present time about the meterel. face did not resemble the one it claimed to be, was so sudden and unexpected that there was no time for conjecture about it. In fact it so surprised me, that I questioned, after I left. whether or not I might have been mistaken: and should not state it here had I not seen it repeated many times since. And here let me say, that if I am correct-and any honest investigator can satisfy himself on that point-it settles the question of materialization beyond a doubt. I care not if the spirit, or whatever it may be, uses the material that composes the medium, leaving her chair vacant, or if by seizing the form you find it contains the mediumthe fact that dematerialization takes place before you, in a way which cannot be doubted, is conclusive. It is useless for the skeptic to say that this is impossible; the facts prove the contrary.

mation of value to others, I gladly give it for publication, hoping that it may throw a ray of light into the minds of many, who, by not ob-serving necessary conditions, fail to receive satisfaction in their investigations of the spirit-

ual phenomena: My Dear Friend and Brother-1 recognize and ap-preciste your sincerity of belief, I may say knowledge, of life beyond the grave; and I am happy you have furnished me with an opportunity of making a few statements, which may not only prove an answer to your letter, but also furnish the followers of our cause with information which every true believer should be in possession of. in possession of.

with information which every true believer should be in possession of. In the first place, there are both faise mediums and spirits. The former, through dishonest intent, sur-rounds himself or herself with such conditions that only similar spirits can be attracted; and communications from such source must of course partake of the nature of the medium, spirit and conditions. An honest and well-intentioned Bpiritualist, by exacting tests, will bar the spirit or spirits addressed from returning; and, though the medium may be a perfect and honest chan-nel, no manifestation can take place unless indeed some powerful spirits shall come to the rescue and re-store conditions which may have thus been ill-advised-ly destroyed. I lay down as a proposition that spirits are finite, and so faile are they that they are depend-ent upon what conditions may have been formed for them. Any attempt to deceive mediums can but in-yoke deceptive spirits, unless, as I stated above, some powerful spirits returns to the rescue; for the same have of cause and effect govern in spirit as in mortal life. Thus similar cause will eventuate in similar effect.

116. Thus similar cause will eventuate in similar effect. This is general. I will now answer your more specific questions: Your friends did not send me, but as a public spirit I was attracted by the difficulty, and to preserve your faith in the status of the cause I hastened to speak for the chery being too weak for the conditions. The guides of this medium never interfere in personal, private matters; his guides outside of public phenomena are any spirits who are involved and can come. Spirits who communicate for other spirits do sometimes bear messages. Let me say here that all spirits who are treated with the same courtesy and consideration that mortals are treated—when addressed by letters, and name and relationship are acknowledged --will through proper mediums return and answer. Remember this.

-will through proper mediums return and answer. Remember this. Ishould be remembered that a mortal who addresses a spirit friend, and sends his letter to a distance to be answered, has only his concealed writing to depend upon to form conditions whereby the spirit addressed is expected to answer; and as spirits are finite, and some very weak, doyou wonder that many letters fail to receive answers from the spirits addressed? When pronouns are only used, may not any spirit bearing such name honestly return for the same reason? A personal presence of a mortal is sufficient to at-tract one of bis own friends and relatives by aural magnetism. A sealed letter, deficient in require ments, and after having passed through many hands in the postal department, becomes infected with the magnetism becomes disafated, blended, and some-times destroyed, so that the letter in question may invoke Richard Roe instend of John Doe. Do you un-derstand this? I must close now. I have written for Brother Colby -Luther, I mean-in his presence, through this me-dium. Affectionately, WM. WHITE, B. L. I will add that the first letter from Mr. White

I will add that the first letter from Mr. White a will add that the first letter from Mr. White was endorsed by two persons who were witness to the independent writing, and that Mr. Cole, when forwarding the second letter, wrote: "1 was required to fold two pieces of paper to-gether in this instance to place in the box-something very unusual." Very truly yours, L. P. J. Boston Mage

Boston, Mass.

#### American Spiritualist Alliance. To the Editor of the Banner of Light:

On Sunday, March 16th, the meeting was opened with music, Mrs. McCarthy and her daughter favoring us with one of their well-executed plano duets. After the reading of an invocation purporting to have come from the spirit of Theodore Parker, by Mr. H. J. Newton, and a vocal solo with plano accompaniment by

#### April Magazines.

THE ATLANTIC MONTHLY has an attractive table of contents for the present month; its opening paper is the concluding number of "Drifting Down Lost Creek" (C. E. Craddock); "A Roman Singer" and "In War Time" find taking continuation; Avignon and Orange are treated of by Henry James-particular interest attaching to his vivacious description of a visit to Vaucluse, en Provence; Edith M. Thomas fur-nishes an engaging story : "The Return of A Native"; Prof. N. S. Shaler, of Harvard, talks of the red sun sets, and calls attention to the fact of human progress as set forth in the manner in which this wonderful phenomenon of nature has been received, since a past age would have asked "What does this presage!" whereas the present at once is led to inquire : "What is its cause?" Among other good articles presented may benoted : "Presidential Nominations," "Phillida and Coridon," "Annina," etc.; G. P. Lathrop and Helen Gray Cone furnish the poetry. The usual departments fittingly crown a sterling number of a worthy magazine. Houghton, Mifilin & Co., publish ers, Boston, Mass.

THE CENTURY gives descriptive sketches of the White House at Washington and the New York City Hall, both profusely illustrated. The frontispiece of this issue is a portrait of Sidney Lanier at the age of filteen, of whom William H. Ward furnishes a brief biography, with specimens of his poems. Interesting information concerning "Progress in Fish Culture" is given in an article by Fred. Mather, illustrated with twenty-three engravings. The serials are continued, and of articles complete in this number are "How Wilkes Booth crossed the Potomac," "New Zealand in Blooming December," "The Destiny of the Universe," and "Uncle Tom Without a Cabin," all of which will entertain and edify the reader. "Topics of the Time" are thoughtful and suggestive, " Open Letters" treat of a large variety of subjects, and "Brie à-Brae" bright and sparkling with good humor. The Century Co., New York; Cupples, Upham & Co., School and Washington streets, Boston.

ST. NICHOLAS in "The Plaything of an Empress," describes the first Ice Palace, built by the Empress Anna Ivanovna, on the Neva, in 1739, with an engraving giving an interior view at night. A -bright and breezy sea story is told by Charles R. Talbot, and J. R. Coryell relates an amusing adventure experienced by a young Chinese boy. An interesting story of the boyhood of Henry V. of England, the third Spinning-Wheel Story by Miss Alcott, a fascinating sketch of "Fairy Lodge" by Miss Lathbury, and continuations of the serials, "Girl Noblesse," "Winter Fun," and Land of Fire," are among the many other attractions of this number. Century Co., New York; Cupples, Upham & Co., School and Washington streets, Boston. WIDE AWAKE gives an interesting account of "A Maple Sugar Camp," illustrated by a handsome frontispiece and several smaller engravings. A story of the

times of '76 is given under the title of "Aunt Polly Shedd's Brigade." Mrs. Whitney relates some rather odd experiences resulting from her description in a previous number of a soap-bubble party. New chapters are given of the three serials in course of publication. Several fine poems add to the attractive features of this issue, and an unusual variety of short stories, sketches of travel and adventure, all of which are fully lllustrated, combine to make it a capital one. D. Lothrop & Co., Boston.

MEDICAL TRIBUNE (March) gives the argument against a State Medical Faculty made before Legisla-tive Committees at Albany, in February last. Charles E. Taylor, M. D., F. A. A., of St. Thomas, whose contributions to our columns have attracted much atten-tion, gives an elaborate treatise upon "Animal Magnetism as a Curative Agent." Many other subjects of general interest are treated of in this number, among them one entitled "What is Ozone?" Nickles Pub. Co., New York.

THE MAGAZINE OF ART opens with an interesting article descriptive of Algiers, with five illustrations. Nine engravings by Japanese artists illustrate "Pic-tures of Japan," an article defining the art studies of that country. Of the remaining contents, "Art in the Garden," six engravings, "The Constantine Ionides Collection," four engravings, and "The Country of Millet," eleven engravings, are of more than common interest. Cassell & Co., 789 and 741 Broadway, New York.

CARSET.'S FAMILY MAGAZINE will be hearfily welcomed in all households to whom it may come. Its many illustrations, sound, practical articles, together with its finely-written and instructive stories; its record of scientific and mechanical discoveries, inventions and improvements, commend it to the good graces of all. Cassell & Co., 739 Broadway, New York. OUR LITTLE ONES contains its usual variety of attractive and instructive stories, many of them in this number imparting useful lessons in natural history : all its pages are finely illustrated. Russell Publishing Co., 86 Bromfield street.

GICAL

ser Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, literateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being-while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

#### Passed to Spirit-Life:

From Northampton, Mass., March 6th, suddenly, Mr. William Closson, aged 72 years.

Winnam Crosson, aged 12 years. Spiritualism has lost a true friend, and the Banner of Lipht a willing aupporter. He was a stanch hpiritualist, outspoken and honest in his opinion, not afraid to express hissentiments. Ho loved the cause of Spiritualism, and defended it to the last. He had taken the Banner of Lipht since its first publication. He was a pattern of honesty and truthfulness, and was respected by all who knew him. C. M. С. м.

From his home in Lombard, Ill., March 4th, 1884, Joseph Northrup, aged 86 years and 15 days. He leaves an aged wife and six children-all Spiritualists.

From Palmyra, Mo, March 11th, 1884, Mr John Goodwin. From Paimyra, Mo, March 11th, 1884, Mr John Goodwin. Mr. Goodwin was an honest man in the strictest sense of the word, ever willing to give an equivalent for whatever horsceived from others, and requiring only the same for himsoit. His acros and pleasant home were obtained by industry and good calculation. The poor, the vidows and the orphans, have no mortgage on him that he will have to rancel in the other life. As a husband, father and neigh-bor, he was kind and just, and intersted in all that por-tained to the wolfare of society. In religious bellef an linf-del until Spiritualism came. "Then," said he to me once in conversation, "I knew what I was a Bupitualist." And a stanch, true Spiritualist he ontered into the higher life. Knex, Me.

From her residence on the California Road, about two miles west of Lawrence, Kansas, Fob. 29th, 1884, Mrs. D. Eliza Davis, aged 58 years.

Eniza Davis, aged os years. The deceased was formerly from New Alstead, N. H., and came to Kansas in 1863, one of the old sottlers. Of a very generous nature, she will be kludly remembered by multitudes she has befriended. Her husband, H. T. Da-vis, and four children, deeply mourn her loss. Uom.

[Oblivary Notices not exceeding twenty lines publiched gratuitously. When they exceed this number, twenty cente for each additional line will be charged. Ten worde on an average make a line. No poetry admitted under this heading.]

### SPIRITUALIST MEETINGS.

BEVERLY, MANS. - The Spiritualists' Union holds neetings overy Sunday at 2% and 7% P. M., in Union Hall, Jharles Holden, President: E. T. Shaw, Treasurer and keretary. The public cordially invited.

Charles Holden, Freshenit, E. T. maw, Aussiter and Becrotary. The public cordiality invited. CHARAGO, HLL. – The First Society of Spiritualists moets each Sunday in Martin's Spirit Roome, corner Wood and Wahut streets, at 10:45 A. M. and 7:45 P. M. Dr. L. Bushnell, Prosident, Children's hour, 0:45 A. M. All are cordially invited. Colling Eaton, Secretary, The Progressive Lycaum nucets in Union Park Hall, on Madison street, near Bislop Court, at 12:30 and closes at 2:30 P. M. every Studiay, All are invited. Z. T. Griffen. The Spiritual Progressive Society meets at Grimes Hall, 13 South Halstend Street, Sunday, All are, M. N. Moore, President; H. S. Cornford, Scretary; Mrs. N. Moore, Treasurer, Mrs. Harrison and others will speak and give lests.

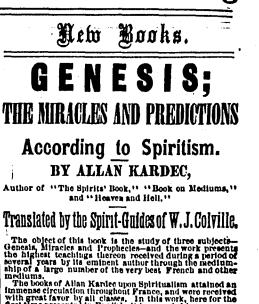
ULEVELAND, OHIO, -- The Church of the Spiritual Era holds raceings overy Bunday at 104 A. M. and T. M. In Weisgerber's Hall, corner of, Prospect and Brownell streuts, Seats froc. The Children's Progressive Lyceum meets in the same place at 1 P. M. Charles L. Watson, Conductor.

Conductor. CINCINNATI. OHITO. – The Union Spiritualists meet in Odd Fellow's Hall, cor, Fourth and Home streets, every sunday at 114 A.M. and 75 P.M. E.D. Babbitt, Vice Pres-ident; Stophen Gano, Treasurer; Chas. S. Kinsoy, Scereta-ry. Ohildren's Progressive Lycoum meets in same hall at 5% A.M. Charles B. Kinsey, Conductor; Oharles H. Jona-hower, Assistant Conductor; Miss Anna Dobson, Guardi-iau; Miss Mary Bowman, Sceretary; Mrs. Roberts, Treas-urer.

**GEDAB RAPIOS, IOWA.**—First Society of Chris-tian Spiritualists meets every Sunday, at 7% F. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational spoaking, Dr. J. L. Enos, President; Mirs, Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer, WINNER J. C. Marking, State State State State State State WINNER State ERIE, PA.—The First Spiritualist Society of the City and County of Erio holds meetings every Sunday at 10% A.M. and 7% F.M. in G. A. R. Hail, Hon. F. Farrar, Presi-dent; Col. Irvin Camp, Treasurer and Corresponding Sec-ratary

and the second state of the secon

LYNN, MANS.-The Spiritual Union Society meets in



several years by its eminent author through the medium-ship of a largo number of the very best French and other mediums. The books of Allan Karlee upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all clawses. In this work, here for the first time presented in English, it is conceded by every one be has far surpassed all his previous efforts, and effectually cleared up the mystery which has long endrouded the file-tory of the progress of the human spirit. The grownd taken throughout is consistent, logical and sublime; the ideas of Delity, human free agency, instinct, spirit-communion and many other equally profound and genjuking spice is reverent tial; his redicalism constructive, and his idea of the diving plan of nature a perfect reconciliation of acientific with religious it in the inimutable laws of nature, car-ries with it the unnisiakable impress of an unusually ex-alted inspiration. The redicaring of these words of Kardec into Englis's ha been done with a faithfuinces spirit words of an unusually ex-alted inspiration. The redicaring of these words of kardec into Englis's ha-been done with a faithfuinces spirit woo originally gave the philosophy to the word, These intelligences and Allan Kardee humel frequently made their presence known to Mr. Colville while the translation of in presence known to Mr. Colville while the translation sing presens, compel-ing him to materially change many pressors, compel-ing him to materially change many pressors and Allan Kardee humel frequently made their presence known to Mr. Colville while the translation of an unusualing many ture. The book will be halled, by all Bipirtualists, and by these

norming might have place on its pages of a inherating ina-ture. The book will be halled by all Spiritualists, and by those as well who, having no belled in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to allerature that embraces the philosophiles of two works, and recognizos the continuity of this life in another and higher form of ex-istance.

Cloth, 12mo, finited paper, pp. 485. Price \$1,50, postage free. For sale by COLBY & RICH.

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The Editor says in the preface: "A notice hook for chil-dren! Yes, another. Why not another, and still another? Little folks see the world in books. They call for the hews; they want to know what is going on beyond the garden gale. Very likely they know that the future has something for them to do, so the little dears are trying hard to see and to hear what the full-grown world is doing to day." Price, single copies, 75 cents, postage 5 cents,

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Gastie. Fiexible cloth, 16mo. Price 75 cents. For sale by COLBY & RICH.

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Conditions, Paper, Price 15 cents. LECTURE on the Philosophy of Disease, and How to Cure the Sick without Drugs, with an Explanation of Magnetic Laws. Paper. Price 55 cents.

If those who are honestly investigating the subject would be careful to establish facts as they proceed, they would not be deterred by any statements of fraud or exposure, and in time the accumulated facts might give us some insight into the laws by which this matter is E. A. B. controlled.

Boston, Mass.

#### Messages Through the Medium Cole. To the Editor of the Banner of Light:

Noticing in an issue of the Banner, some time since, a communication from Spirit William White, written through the mediumship of Mr. George Cole of Brooklyn, N. Y., I desire to lay before your readers a communication recently received from the same spirit, which refers to the published letter to Mr. Colby. Permit me to say that Mr. White was unknown to me when in the mortal, and the circumstances of my receiving a communication from him are briefly these: Addressing a letter to three friends in the spirit world, I asked them to give me proof, by complying with certain requests, that the communications received through the mediumship of Mr. Cole were genuine; and added that "before I can commit myself to a belief that the statements I have heard regard-Noticing in an issue of the Banner. some time added that the statements I have heard regard-ing his mediumship are truth in every particu-lar, I desire a personal experience.". The fol-lowing answer was in due time forwarded to me with my scaled letter, which had not been opened:

me with my search reces, which had not seen opened: My Friend-Your friends, "Father, Emma and Wil-lie," have not strength enough to overcome the condi-tions your doubt have formed, and consequently can do nothing. I have been sent by them to ask you to have more faith, and not to ask spirits to overcome ob-stacles you would throw in their way. I will answer your letter briefly: Through this source spirits can communicate with their friends in earth life independ-ently, and do so. His mediumship has been tested by experts who are not Spiritualists, and they are con-vinced of supermundane power. Your people will write when you approach them properly. Ficase call at Banner of Moht office, and say to the folks you have heard from me, (Wm. White.) Call, also, please, on Dr. Wellington of Boston, and say his wife is going to write him a letter in the boz in Bro. Miller's office. Remember what I have said. Wat. WHITE, B. L.

With my sealed letter (which had not been opened) the following reply, which fully an-sword my question; and as it contains infor-

position, which on all sides has been heaped upon it during the last quarter of a century. Yet spiritualism is alive to day, and it will last and endure as long as upon this earth a single heart is bound in affection with a loring one gone before. Much is said at the present time about the material-ization of spirit forms. Although I have but little ex-perience with that phase of phenomena, I know that under my own mediumship hands have been material-ized. If under that law a hand, yea, a fugger, can be materialized, why not the whole form as wolderful as materialized, why not the whole form as wolderful as materialized, why not the whole form as wolderful as materialized, why not the whole form as wolderful as materialized on suppose that they are mediums for materialization. This phenomenon as called transfig-uration, and is a transformation, under spirit power, of the medium's own organism, intended to represent as near as practicable the individuality of the manifest-ing spirit. In such cases should the appearing form be caught, the medium would be found in the hands of the grabber, and would be called a firad ; neverthe-less I would consider that medium perfectly honest, and the henome nor the work of the angels." At this point Dr. Wills illustrated his position by relating his experience with Mrs. Compon, a medium who possessed that phase of transfiguration. That medium, an ignorant washerwoman, of forty five or fity years, chereed her cabinet, olad in a rusty black alpaca dress. He bound her to the chair in which she was seated; fastcued her dress upon the floor with tacks; passed a thread through the isohist a knot and scaling it with his private seal. He placed sur-pearance was of the youngest; her dress was of the innet. He cantions ymoved coward the cabinet, iter ap-pearance was of the youngest; her dress was of the material that loveliness the poor washerwoman would have been found, and she would have been called an impostor, though perfectly innocent. Therefore let us be very cantions in ac

vibrations of light which only few individuals can appreciate. What is that but a recognition of the sixth sense possessed by mediumship?" The eloquent lecturer closed his highly interesting address with these words, evidenity given under control: "Can you stay its progress? When you can stay its entry its progress? When you can stay its progress? When you can stay its progress? When you can stay its entry is a start of the sphere and sum in the subvise essence of God's universal life." At this point the controlling influence delivered with effect a poet-cal effusion, which for depth of thought and elevation of sentiment, was worthy of the appreciation with which it was received. Mrs. Gompton, the medium of whom Dr. Wills had spoken in his discourse. Mr. H. J. Newton also related so the extraordinary phenomens, which had taken place with the same medium. Mrs. Compton, in the place of enlightening. Investigators about the different phases of phenomens, and of disting between transfiguration and materialization.

Skinny Men. "Wells's Health Benewer" restores bealth and vigor, cures Dyspepsia, Impotence. \$1.

Wendell Phillips, with a brief sketch of his life, and a good variety of articles in elucidation of the science to which it is specially devoted. Fowler & Wells, 753 Broadway, New York.

THE UNIVERSE contains "The Mexico of To Day," an Easter Poem by Charles Kingsley, "Literary Bo-hemians," etc. Universe Pub. Co., St. Louis, Mo.

5 S. M. Baldwin, of Washington, D. C. suggests that in view of the proposition to hold a World's Fair in 1887, a movement be inaugurated for a Congress of Nations to meet at Washington in that year, to consider the practicability of a common disarmament. He believes there is now a golden opportunity to obliterate the monstrous iniquity, war, inherited from the darker ages, and if the people can be aroused to its wonderful consequences for generations, such a conference might organize an arbitration court to take its place after a general Peace Jubilee in 1892, the fourth centennial of the discovery of America, "and thus destroy the chief, hindrance to the elevation and salvation of the human race for which good men in all ages have so long prayed."

At the March meeting of the World's Arbitration League, Gov. Stanton and Ex-Senator Fowler made addresses favoring the various measures in Congress for a Conference of Nations in 1887. Other speeches and suggestions were made, showing the existence of an increased interest among the people in the substitution of a practical as well as economical plan of arbitration in place of war and desolation.

#### In Memoriam Thomas R. Davis.

At the advanced age of 89 years and 11 months, after a life of great usefulness, Mr. Thomas Roger Davis, passed, on the Sist of last December, to the realms of the immortal.

the Sist of last December, to the realms of the immortal, from Athens, Fa. He was a native of Radnor, South Wales, but arriving in this country in 1819, has since 'that time been one of its most energy its and loyal citizens. Contemporary and asso-ciating with such men as Judge Herrick, Judge Willston, Gen. Welles, William Parry, and other influential citizens, he with them gave for the building of the first church in Athens-the Presbyterian; and genesously assisted all the other churches in liberai contributions, and in every under-taking to improve the morals and minds of the citizens. Always holding some office, his influence was extended, not only to the savancement of the place, but as an arbiter in many cases of is whis advice was solicited, as he ever advocated the peaceful settlement of all just claims. To his later years he was a firm believer, his with being a medium, in the truths of Spiritualism, and since the latter passed on, which even a source of firms teamful, he received two incessages from her through the mediamahin of him. At the obsequies an anchor of its profes and other to him. At the boarding cases of its profes and other choice dow are sind broken stems of calls its even and other choice dow in the broken stems of calls even and other choice dow in the broken stems of calls even and other choice dow in the beautiful casket, while a creating the information of the noting from her through the mean and other choice dow are and broken stems of calls there and other choice dow in the beautiful casket, while a treated the affection and transfrom her which here a bource and the streated of the far to be form and the beautiful world is where instruction in which here and and a streated the affection and transfrom here through the streated the affection and transfrom here here a source of the streated and and a streated the affection and transfrom here here a source of the streated and and the first of the far formation in which here the streated the affection and transfrom here here a source

The spiritual world is where man is, and not re-moved from him. Every man, as to the interiors of his mind, is in that world in the midst of spirits or angels, and thinks from its light, and loves from its heat.— Subdenborg's Divine Love and Wiscion; 92.

Do you ever have acute pains in your left breast, extending to your arms ?' Do you ever If so; you have Heart Diseate. Use Dr. Graves's and Waymouth Bolinitans' Hall, Waymouth Lande Heart Regulator, a suite specific. If per bottle. Teanbol

Templar's Hall, No. 30 Market street, every Sunday, at 104 A.M. and 214 and 714 F.M. Mediums and speakers no cordially invited to take part in the exercises. 1. Frazier, President; A. C. Robinson, Secretary.

President; A. O. RODINSON, Berrelary.
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LOM ANGELIEN, CAL. - The First Spiritual Society meets every Sunday at 2 P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Fresi-dont, J. Tilley, Vice-President, J. H. Cotton: Secretary, Mrs. Nettle O. Weir; Treasurer, F. Lindguist.

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Ists meets at Odd Fellows' Hall, Camp street, every Sunday, at 11 A.M. Investigators are invited to attend. NEW HAVEN, CONN.-Now Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 75 r. M.

at 2 and 7% F. M. WEWBUBYPORT, MANN.—The First Spiritual So-cloty holds meetings every Sunday at Fraternity Hall, at 2% and 7% F. M. Albert Russell, President; E. P. Pride, Vice President; Moses A. Piummer, Treasurer; D. T. Reed, Musical Director; R. E. Brawn, Secretary.

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PHILADELPHIA, PA.-The First Association of 

*Les Decons Association of Spiritualists* holds confer-ences over Sunday atternoop at 30°clock, and circles in the evening, at Thompson-street Church, below Front. James Matlor, President. *Ecysions Branch B*, holds a conference every Sunday at 25 p. M. at hall northeast corner 5th and Spring-Garden streets.

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at 11 A. M. Lectures at 7% P. M.; subjects announced in city papers. Progression Spiritualists, Washington Hall, 38 Eddy Street. Conference and mediume's dance Bundars, 2 P. M. Mission street! Bundars, at 9% A. M. **TRENTON. N. J.** The First Association of Spiritual-ints meets every Bundary in the new hall, corner of Frontand Groon streets. Fact Meetings at 2 P. M., and lecture in the evening at 7%; also every Tuesday evening circles and lec-tures. James W. Royle, Fresident; Antony Neldermier, Beeretary. **TREX. N. X.** Meetings are held in Keenan Hall, cor-

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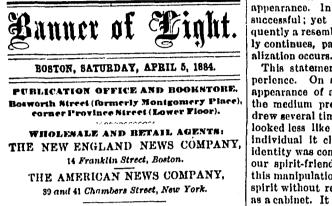
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pernasi. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



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of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.—Spinit S. B. BRITTAN.

#### The Anniversary.

Time rolls on, and the human race advances to its destiny. More than a generation ago, Modern Spiritualism was ushered into the world in a way so humble and unlooked for as to excite disbelief on account of this fact alone. From so weak a beginning it has waxed in strength until it has spread across the whole earth. It is acknowledged in the furthest isles of the sea, and felt as a power wherever men and women hold spiritual communion. Through what scorpful trials it has been compelled to pass in that time it would not be possible to describe in many volumes; but of the important fact that it has gained a place in the world's belief-from which neither active hostility nor affected contempt can dislodge it, there is no room for serious question. The truth of spiritreturn is fully established in the human mind, and it cannot be shaken by the combined powers of all existing disbeliefs in the occlesiastical fold or out of it. Thirty-six years are too many to be easily wiped out of history in respect to what some people are so strenuous to deny. Familiarity with the new revelation has worn down the force of the old dogmas and superstitions, so that spirit-communion has become a part of our every-day lives.

The Thirty-Sixth Anniversary of Spiritual

### terializing Phenomena.

BANNER

"Let us be very cautious in accusing moduums. I will not, I cannot believe that our mediums are impostors; it would be a monstrosity; and, although fraud may be found, for the genuine has always called for a counterfeit, let us, knowing how little we understand-yea, even under the most favorable and extended experience-of these laws of apirit-control, be very guarded and careful before we cen-demn manifestations which we do not understand, and be-fore we accuse the instruments used by the split-world in producing these manifestations."-Dr. Fyed. J. H. Willie. That the process of spirit-materialization is yet largely a matter of experiment on the thither side of life is unquestionably true to those who have practically rendered themselves acquainted with the subject. We were recent-

ly told by an invisible intelligence, speaking through an earthly medium, that the material employed by spirits for making themselves visible to mortals is at first extremely plastic, and the larger proportion of it coming from the medium, it is molded as it were to her form, and hence somewhat resembles her. Though thus plastic at first, the longer the form remains the harder and firmer it becomes. In the meantime, from the very beginning, the spirit is busily employed manipulating the matter, pressing it, as it were, to its own spirit-body, and thus causing it to exhibit its own true personal appearance. In this the spirit is in most cases successful; yet in some it is not, and consequently a resemblance of the medium frequently continues, partly or wholly, until demateri-

This statement is confirmed by our own experience. On several occasions, at the first appearance of a spirit-form, a resemblance to the medium predominated. The spirit withdrew several times, and at each reappearance looked less like the medium and more like the individual it claimed to be, until finally the identity was complete, and we fully recognized our spirit-friend. At one seance we attended this manipulation was proceeded with by the spirit without retiring to the room that served as a cabinet. It was done in full view of all persons present, and the face became essentially changed in form and expression.

It is possible that at first, while within the cabinet, the form and features are a perfect fac simile of the medium, and the spirit does not appear to the company until it is (or those spirits controlling the seance are) positive that it has entirely lost the appearance of the medium and assumed that of the individual spirit intended to be seen. In this the spirit-operators may sometimes be mistaken, and (through want of proper judgment or too great haste) marked traces of the medium's appearance may remain, because of such premature action, the effect of which may be to give observers an impression that fraud exists, when in reality nothing could be further removed from the fact. And it may even lead to disastrous results; for at such a time ignorance of the delicate, subtle laws governing the manifestation, might induce some one supposing the figure before him to be the medium, to spring forward and grasp it. Two specific powers of the will are at this moment brought into action: First, the "exposor" is positive he springs at the medium: second, he is determined that what he grasps shall not return to the cabinet. The effect of the former is to draw the medium out, and of the latter to prevent the retreating of the spirit-form. In addition to this, is the fact that the materialized portion of the spirit-form is a part of the material body of the medium-

and the two must coalesce. If the experiment were allowed to proceed as intended by the invisible operators, this reunion of material atoms would be effected slowly and naturally. But the aggressive act necessitates a different course, and the union is made with the rapidity of thought! Hence the person making the attack, though the form he sprang to grasp was not the medium's, so instantaneously finds the medium in his hold that he is convinced the whole transaction is a fraud, and the disposition of the public being to discredit the fact of the occurrence of the phenomena, they all concur with him in his conclusions, and the medium suffers, physically as well as

mentally, as another martyr to the cause of spiritual verity. We have spoken above of the phenomenon of independent form-materialization; we have said it was largely a matter of experiment as yet with the operators in spirit-life; and we can also add with perfect safety, that a knowledge of it by dwellers in the mortal can be obtained, also, only by personal, experimental experience. Problems are constantly arising at such scances to be solved by each individual sitter for himself alone; no testimony, oral or printed, however multiplied in degree, furnished by one party can really be of satisfaction to another who was not present; each must see for himself. Therefore we deprecate the action of those who, while declining to attend these séances, at the same time entertain and express strong doubts as to their verity, on the ground of what appears to them (who have not witnessed such) to be extraordinary and extravagant reports of the phenomena occurring therein, which reports, however, are in the main not only truthful, but often fall below rather than give the full recitation of what has been presented. But there is another point which we here desire to strongly emphasize: The presence of an intermediate stage of manifestation at these seances for form-materialization is unmistakable at times, and we believe its existence should be honestly acknowledged, and all the lessons to be drawn from it should be utilized by investigators, by mediums, and by those on the mortal side who conduct as business agents for those mediums the material details of their public or private seances. We allude to TRANS-FIGURATION, which may logically be called the half-way house between the ordinary phenomenon of common trance, and the crowning manifestation of a full, free and independent material (though transitory) form through which vohicle an excarnated spirit may individually represent itself. In other columns of the present issue of the Banner the reader will find suggestive remarks upon this phenomenon of transfiguration, from Spirit John Pierpont (given at our Free Circle-Room) and Dr. Fred. L. H. Willis (delivered before the American Spiritual Alliance, New York City), and we request a careful perusal of these views-presented as they are, on the one hand by a decarnated spirit of ripened judgment and sturdy honesty, and on the other by a gentleman, himself a medium and one of the veterans in the field of the exposition of the modern phenomena. There is no call for us to reprint the words to which we refer at this point: It is clear that both Spirit Pierpont and Dr. Willis have the same idea, in the entertaining of which we also share, that a considerable portion of what appears in the materialization seances of the present day is really to be classed as personation and transfiguration, the reason for which is succinctly stated in the second answer on our. Its calling to ridicule and denounce. Now how which is always refused and realisted by those sixth page; the phenomenon of transfiguration is it possible for the Sam, or any other journal, to whom it comes. is succinctly stated in the second answer on our

The Experimental Nature of the Ma- is just as clearly a spiritual one as is materialization-the latter being only the product of the exercise of a greater volume of the same power which produces transfiguration in the first instance. We think Dr. Willis is, however, in error when he holds that "its [transfiguration's] similarity to it [materialization] has led many mediums to suppose that they are mediums for materialization," since the two are of the same family, and the difference between them is only due to the amount of power at hand at any scance or part of a scance when one or the other, or both phases are in turn presented: Hence the medium for transfiguration is necessarily, if afforded the favorable conditions referred to by Spirit Pierpont, clearly in the line for the presentation of the same phenomenon deepened in degree-that is, the material envelope used in the transfiguring of that medium gains power enough to stand alone and independent, and thus becomes in and of itself, for the time being, a perfectly individualized form.

OF LIGHT.

In other words, as in the ordinary private or public test seance, the vocal and mental organs of expression of a medium are used by a spirit to represent its own special charac. teristics as exhibited while in the earth-form; so in transfiguration, the next step, the external material atoms of the medium's body may be said to become themselves "entranced" and acted upon by the intelligence desiring to represent himself, and present, consequently, an outward resemblance of that spirit which at the same time is also interiorly controlling the medium's mental and vocal powers, as in the phenomenon of ordinary trance: The next, and orowning step. MATEBIALIZATION, may be said to be merely the result of a broadening out of this process, whereby, through atoms derived from atmosphere, sitters and mediums conjoined, the material envelope of the spirit becomes able to sustain itself independently of the medium's body, and for the time being become the vehicle through which that spirit can represent itself directly, and with full sense of individual proprietorship.

We join with Father Pierpont in the hope that as time proceeds, some means may be arrived at by the spirit-operators whereby, without injuring the delicate conditions attending on both, it shall plainly be stated to sitters when transfiguration and when materialization is to be produced, thus doing away with all danger of the seizing of the form by over-zealous investigators, and neutralizing entirely the now too-prevalent element of suspicion among the sitters, because they will feel that they are clearly informed by the medium's guides as to the amount and kind of work the controls are seeking at any time to perform.

And in conclusion, whatever wider measure of revelation time may bring regarding the points at issue, we earnestly hope that the eloquent protest by Dr. Willis against the vilification of spiritual mediums, with which we have headed this article, will be borne in mind on all sides, and that justice to its instruments may accompany the march toward Ultimate Truth.

#### Seances with the Berry Sisters.

A middle-aged gentleman residing in the West, an able editor, now on a visit to this city, whom we have personally known for over twenty years, lately attended several of the Berry Sisters' spiritual séances ; and he gives his opinion of what he there witnessed as follows:

"For the benefit of careful investigators, Mr. Editor, whether believers or not in the glorious truths of spirit-communion, will you allow an old Spiritualist space to say, so far as he has had an opportunity to udge, and without disparagement to other mediums, that the scances held by the Berry Sisters-Miss Helen and Miss Gertrude, at No. 1 Arnold street-are eminently satisfactory in their results? These young ladies are fortunate in their manager, Mr. Albro, con sequently these seances are admirahly conducted. Mr. Albro feels the responsibility of his position, and while he is very watchful in his care of the mediums, he is equally as watchful of the manifestations, and affords every reasonable opportunity for careful observation and investigation. There is such an evident desire to avoid all appearance of fraud or deception, that the stranger visiting them for the first time is impressed with their honesty of purpose, especially as only a limited number who can be accommodated are admitted. When the prescribed number of seats are occupied. the door is closed. Great care is exercised by Mr. Albro in distinguishing between the materialization and transflouration of the spirit forms which appear, with gratifying results. Only a few days since a gentleman so far forgot himself, and the courtesy due to others, as to grasp the wrists of a white-robed figure which came to him; but his astonishment amounted almost to consternation when his celestial visitant vanished alike from his grasp and his vision without a struggle, or without an attempt to regain the cabinet whence it came. Right here will you permit the writer to remark, that while he has no words strong enough to express his condemnation of the infamy of those who will play upon the highest and holiest emotions of the human heart by counterfeiting these manifestations, he holds in equal detestation that lawless mob-like spirit which invades the sanctity of the seance-room, and insanely seeks to destroy the channels of communication between the two conditions of life !"

to assert unreliability for the spirit phenomena without taking the trouble to investigate them. The Sun, for instance, begins with the observation that "the presence of the General was manifested by writing upon a slate without any hand appearing in the process." It is forced to admit that the subscription of the name of Hon. John L. O'Sullivan to the account affords the amplest guarantee of the fact that this is all genuine and reliable. Yet it thinks it demolishes the whole matter by simply blowing through its trumpet-one weak individual scrawling his puny prejudices at a solitary desk-that the spirit phenomena have accomplished nothing and added nothing to the sum of human knowledge. To this single writer all is weary and dreary rapping and writing-nothing more than "simple and childish statements," and "the same probability of jugglery and illusion, from the beginning, forty years ago, to this day."

As if that would conclude and clinch the whole matter, this editorial writer in the Sun, no doubt made desperate with his efforts to express his feelings suitably, volunteers the reckentire extinction and nothingness would be infinitely preferable to an immortality of such a fatuous and rubbishy description." We should reply to him, if he can show no better ability than he does in forming conclusions from premises which he scouts and denounces superior to the spirits that manifest through mediums. We really do not see in what points he is warranted in claiming companionship with a higher order of intelligent beings, either in or out of the flesh, than ,those he feels privileged to detest. As for his preference for "entire extinction and nothingness," we must say, in all charity, that he would miss nothing by making the change, if his views and opinions are to be taken as his standard of what he regards as substantial.

We see that the Rutland, Vt., Herald has taken courage from reading this brief spasm of disgust in the Sun, which it copies into its columns as ballasting for its own boat, and lets itself out | ample, where Brother Godet finds that women editorially for almost a column on "Modern | have no husbands to ask questions of at home, Spiritism." It apparently conceives, in its he recommends to them to go to their beloved harmless conceit, that it brings down the whole subject, in gaming parlance, with this fire of a the New York Sun as a rear barricade, and indouble reverberations caused by the front and any such resistance. rear defenses. It makes one smile to read the

ambitious efforts of this paper to dispense patronage of an assumed intellectual character to such men as Prof. Hare, Judge Edmonds, Prof. Crookes, Robert Dale Owen, Rev. Dr. Phelps, and others of similar grade. It simply explains of great genius superstitious." Hence, according to its reasoning, common people are idiots. Let it modestly confine such reasoning to itself. But the thought cannot be kept down in the common mind, that when it becomes necessary for a few even, whether editors or ministers, to accuse the increasing multitude, great men included, of being fools or madmen, it is a pretty sure sign that the tail cannot quite wag the dog. Matters are simply in a state of revolution in respect to beliefs and ideas, and those who have always got their living in the old way do not see it, or know how, to act if they do see it. The Herald's wash is weak stuff-not a whole or healthy idea in the whole of it. The spirit phonomena will go on manifesting themselves all the same, and the holdbacks will be however, that cuts out the ground from under ligence is worth more to the world than the exgenius may hold." This being so, it will soon go back to his laleins.

enough find that what it flatteringly alludes to | It seems to her, she says, just as if he as-9.8

#### Should Women Presch 7

"A Woman "---so subsoribing herself--writes to the Evening Auburnian, of Auburn, N. Y., in review of an article in a recent number of the Contemporary Review, by Prof. F. Godet, on the subject of woman preaching. It is almost needless to say that he opposed such public preaching with all his might. The review of his article is in the finest style of current satire. If Prof. Godet himself does not feel thoroughly sliced up, the male preaching race at large certainly ought to become sensible of having been pretty thoroughly slashed and scarred.

Having, according to the regular custom. quoted St. Paul's injunction to women to keep silence in church, Prof. Godet gets heavily "sat down upon "--- his reviewer pertinently remarking, that while the husbands of St. Paul's time were probably encyclopædias of knowledge on religious questions, no such state of affairs pertained to the modern husband. Prof. Godet. she says, goes back to the genuine Greek infini. tive, lalein, which means, to speak; she says "he finds that women must not lalein to men less remark, "For our own part, we hold that in public, though they may do so to women and girls, or even to boys, perhaps, if they are under five years old, and not very bright," but not so much as the least syllable to men; lest, as Prof. Godet intimates, they exercise an effect upon their auditors to draw them away from the solemn nature of the preacher's duty; upon to begin with, that he need not feel himself so which point she retorts, evidently the Rev. Mr. Godet plumes himself upon being intractable.

The only answer she would really make, however, to this paper of his would be, that times, people and customs have so completely changed since Paul's day, that what was not proper, or even respectable, then is quite so now. She asks the Reverend Professor to try to fancy Paul and Jeremiah in a steel-pen coat for instance, or practicing gestures before a lookingglass, as doctors of divinity do now-a-days.

She is more inclined to treat Prof. Godet's paper humorously than seriously. She considers it the most delightfully humorous piece of writing that has appeared in many a day. For expastor. "Exactly!" she exclaims. "How nice, to be sure!" He reminds woman that she is weakphrase from one of the barrels of its gun. Then | er than man, more easily tempted, and that sin it puts up an article from the Springfield Re- | came into the world by woman. But she utterly publican as a front barricade, and this one from | denies it. She declares it is no such thing. She tells him that according to the Genesalc record. nocently bangs away at Spiritualism between it really took the devil himself to make the wothe two, tickled beyond description with the man fall; but we do not find that the man made

Referring to the ascriptions of weakness and other untoward elements made in the Scriptures to the female portion of the human race, this reviewer forcibly reminds the Professor of a point that most people lose sight of, namely, that "men wrote the Bible, and wrote it to suit that they are deluded, just as it holds all "men themselves"; if women had written it, they would have made it very different.

Then again, the Professor says, "God has clothed woman with a natural veil-that long and beautiful veil of hair, which, so to speak, completely covers her in order to indicate the modest and humble bearing, and the secluded position from which she must never deviate. the retired and contemplative life which is her proper destiny." Now A Woman wants to know 'if the Almighty did n't give long hair to men just the same, only they refused to be bothered with it, and out it off." More than that, she reminds him that "the Almighty gave to men beards, like goats, besides, in order to cover their bashful and blushing countenances more completely, and make them know the humble and secluded place from which they were never left behind. The Rutland Herald says one thing, | to venture." So that, she tells him, if the hair argument means anything, it means that men its own feet, though it evidently does not see it. | ought to be a good deal more modest and retir-It says that "the great mass of civilized intel- ing than women, for they have both hair and whiskers too! In view of the utter failure of ceptional vagaries of opinion that even men of his birsute argument she advises Prof. Godet to

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ism's advent in modern guise has been duly and enthusiastically celebrated at different dates, the present week. Not only in all parts of the United States, but everywhere where a knowledge of spirit-communion has found a foothold. have mortals assembled to testify their grateful recognition of the great fact of a demonstrated immortality! It is a gift to be grateful for, and it is meet that the most should be made of the recurrence of the advent of its bestowal to man.

In our next and subsequent issues (as has been the Banner's custom for years) we shall present our readers with various reports of what was said and done by Spiritualists on this recurrence of our day of days. We cannot let it pass, however, at the present time, without "paying to it the homage of glad hearts, which have been enriched and expanded by the precious gifts it commemorates. It will ever remain a landmark in the history of the spiritual development of the human race. Welcome forever the return of this Anniversary Day, and of the spirits who accompany it to earth ! It is a season that drops blessings on all who acknowledge its high and deep significance.

EF Some idea of the extent of the present panic in the Orthodox ranks may be gained from the following lines recently indited (from Boston) by the editor of the Presbyterian Banner, in view of what he sees going on among the leaders of "the church":

"It is good cause for alarm among Congregationalists when the 'Old South' abandons orthodoxy ; when Andover Theological Seminary avows a 'new departure'; when Prof. Ladd, of Yald College, publishes a work the effect of which, so far as it goes, is to destroy all confidence in the scriptures; and when Dr. Mc Lane, late of Steubenville, is called to one of the leading Congregational churches of New Haven, though repudiating altogether the orthodox view of the atone ment."

The Boston Commonwealth states that it is proposed to place in the new Hollis-street ohurch edifice, Newbury and Exeter streets, which will be finished during the coming summer, memorial windows to Rev. John Pierpont and Rev. Thomas Starr King, former pastors of the church. The means for the former have been furnished by his daughter, lately deceased in London; for the latter by subscription, Mr. Warren Sawyer being the solicitor and custodi**en**.

ST"" Ought not to pass," was the report. March 28th, of the Public Health Committee on the proposed bill to regulate the sale of patent medicines and proprietary articles within the borders of Massachusetts.

#### Catering to Popular Prejudice.

In a recent issue of the New York Sun appeared an editorial article on "An alleged return of Gen. Garibaldi to New York on the evening of Sunday, March 9th." After indulging in certain remarks incident to the fact that the account of the phenomena came to the Sun over the signature of Hon. John L. O'Sullivan, which name it admits to be "the amplest guarantee" of good faith, it proceeds to say, that, while a good many people read "narratives of this description with a considerable degree of interest," yet, speaking for itself, it declares that it is "altogether weary of them." From which are we not to infer that it has been a constant reader of the accounts of the spiritual phenomena?

It is now about forty years, says the Sun, since these spirit-phenomena first made their appearance in this country; and it wants to know what good they have done. "Not one fact of moment," it says, " not one new principle of truth, has been added to the sum of knowledge from this source. It is always the same dreary round of rapping and of writing, the same simple and childish statements, the same probability of jugglery and illusion, from the beginning, forty years ago, to the present day." And with this blast of wind, the New York Sun supposes it has established the untruth of the return of the spirit of Garibaldi, and made a final end of the spirit-phenomena.

It is not so very much of a raid that the Sun makes, to be sure; but it is quite of a piece with those generally encountered by us in the secular press, and is a thousand times more

intelligence" is really the controlling power in meant to do," as much so as if he had held frerespect to this belief in spirit return. Let it understand that it cannot denounce "the mass," for their alleged credulity in this matter, and at the same time appeal to it for support in its own. If it is popular belief that is to establish the truth of the spirit phenomena, then it is to be a question of numbers, and not of what the Herald styles "genius." So be it. Calling it Spiritism rather than Spiritualism will make no difference. By-and-by these papers will get hold of the right word.

As to the Sun's demand for grander results from Spiritualism, the mere fact that the Sun cannot have what it wants, as a child cannot have the moon, will make no difference with the course of things. We only wonder it can have the patience to dwell with mortals as they are, seeing how dissatisfied it is with them after having simply put off their garments of flesh. We do not see how it can be helped out of its dislike for spirits, because they are the same spirits they were while in the body, only with changed surroundings. But how happens it that the Sun, which is by profession so discontented with everybody and everything around it, can put up with the churches and the many other existing institutions whose results show so meagrely? Take New York City. for instance: If the Sun will compare, as it not infrequently does, the actual condition of the million and a quarter population with the pretensions of the churches that shoot up their spires and towers among them, one would think it must feel utterly discouraged at the little which the latter have accomplished. Why, then, does it not come out and demand that the whole church system be discarded as being of "the same dreary round" of preaching and singing, "the same simple and childish" presentation of creeds and dogmas in which nobody really believes, and "the same probability

of jugglery and illusion" in all things dark and superstitious? The Sun misconceives the whole matter. It evidently wants the spirits to tell it how it can

quadruple its circulation, elect its editor President, and generally do things which it imagines ought to be done. It does not see that matters in the spirit-kingdom are ruled and governed by laws to whose interior meaning it is allowed none of us to penetrate. In a few words, if it could only make the spirits say and do what it wants them to say and do, it would be more or ess contented. When it calls for a new code of principles of truth, as if spirits just out of the flesh were admitted to the arcana of infinite truth, it is like the child calling for the moon. And it will continue to cry, while the moon baseless than any of the phenomena could be moves right on, unheeding. The larger view, which that press considers is a large portion of and the expanded truth happens to be that

"the experience of the great mass of civilized sumed to "know all about what the Lord quent and confidential conversation with him. "Each interprets woman's sphere according to his own prejudices and then puts it on the Lord and St. Paul." But the Professor, "solemn joker," as she calls him, objects to female preachers because some of them may be goodlooking, may have graceful forms and attitudes, engaging manners and persuasive language. He wants to know what all this has to do with "the work of the Holy Ghost," except it be to hinder and disturb it. To this "A Woman" replies : "If good looks do not have their due consideration in the preparation of interesting young masculine theological students for the ministry, why do the handsome and magnetic ministers, as a rule, drift into fat city congregations? If good looks are a disadvantage in spiritual labors, why do not the crosseyed and whopper-jawed preachers save the most souls? At any rate "-she clinches it-'how can a good-looking woman hinder and disturb the work of the Holy Ghost any more than a good-looking man?" She evidently has

got the Professor in a corner here. On the whole, she says that women are heartily tired of having preachers hammer into their ears what their sphere is. She thinks the world would be a great deal better off, if preachers would attend to their own sphere and let women alone. "Woman's proper place," she conoludes, and most wisely, "is whatever and wherever she can make it. LIBERTY, that crown and flower of civilization, is as good for woman as for man." And she tells Prof. Godet that it is as safe, too, though he does n't know it; if woman have it, she will learn how to use it. In industrial avocations, and professional powerless of results? Why does it not tell us ones, she thinks woman ought to be free to do what they like, without any body's interference; they will never do what they cannot do. As to women's preaching, she informs the Professor that they ought to do exactly as they please about it.

#### The Cattle Plague.

Commissioner Loring has received a telegram from Prof. Salmon, Veterinarian of the Department of Agriculture, stating after a thorough investigation of the disease at Neosho Falls, Kansas, he has come to the conclusion that it is not the genuine foot and mouth disease, but is due to local conditions, and there is no danger of its spreading to other sections." So our cousins on the other side of the water needn't be afraid of the American cattle sent to them for food.

The March number of the Psychieshs. Studies is principally taken up with a discussion of the recent "support of the subject being Vienne, smong the writers on the subject being Gill, wittig, T. L. Nichols, G. Dawighi, J. Strigel, and others.

#### BANNER OF LIGHT.

#### The Toronto News as an Investigator.

"Index." the correspondent of The Evening Canadian of Toronto, writes a recent letter to that journal in relation to certain steps taken by the News of that city, which effectually jams the latter paper into the tightest corner we ever saw a paper caught in. The News of Toronto, it will be recollected, was the journal that made such atroclously untrue statements respecting the Banner, in connection with a reported communication from the spirit of a former eminent citizen of that place, which it has never had the decency to correct after having been shown their entire falsity; common honesty is not in its line. On such a basis a paper's race is soon run in almost any modern community.

In his letter to The Evening Canadian. "Index," after reminding the editor of the News of his assertion, so boastingly made, that "he takes no stock in Spiritualism," remarks that it would be all very well if he would only keep entirely away from Spiritualism, and cease to attack it-at least until his "stock" of knowledge on the subject is larger and more reliable than it is at present.

Certain disturbances having been alleged to have taken place in a house on a certain street in that city recently, the editor of the Newsas "Index" neatly reminds him-sent a reporter to make investigations. The reporter brought back word that the family living in the house denied the mysterious origin attributed to the disturbances, as reported by the other papers, and attempted to get rid of the whole matter by saying that some boys got into the house with intent to frighten the females, while the head of the family was away, adding that he, the reporter, was denied admission after having been given permission to investigate. "Index" asserts, however, that the report of the affair as it appeared in the Globe of that city is substantially correct; likewise that the News reporter was not refused admission, but that, if any such remark was made in his hearing as he reported, it was probably made by some one who was trying to disperse the intruders who had taken complete possession of the house unbidden.

The point of the matter comes in just here : the reporter of the News went to the house in question, armed with such prepared inquiries of the spirits as this: "Why do spirits who were once dwellers of earth and battled with life's cares and disappointments want to revisit the scene of them ?" That showed interest, if nothing more. The editor of the News had previously replied to "Index" that he had promised "not to publish anything more on the subject," being led thereto presumably by the threats of the friends of a spirit manifesting itself, and desiring to explain just such matters as the editor of the News anxiously avers in a subsequent issue he wants to convey to his readers. Here is where the editor of the News has got his finger pinched in the crack of the door; first he promises not to publish anything more on the subject of Spiritualism, and immediately afterward he is sending off a reporter, armed with ready questions, to see what the spirits will make for answers, in order to publish them in his columns.

Who would ever think of expecting of such a weathercock as this same News editor that he would make reparation for having publicly uttered a falsehood, in as public a manner as his original offence was committed ?

#### Mrs. Watson's Reply.

The lecture of Mrs. E. L. Watson, in Metropolitan Hall, San Francisco, in reply to Rev. Mr. Sprecher's speculations on a future life and his general onset against Modern Spiritualism, we find reported in pretty full epitome form in the Chronicle of that city. It shows a force of thought, a comprehensiveness of view, and a penetrative insight that no efforts of any ecclesinstical assailant can hope to equal. She laid down the proposition that matter is but the embodiment of force, and, therefore, is eternal, being subjected only to changes of form and

#### A Worthy Example.

The Public Library of Fall River, Mass., sometime since had presented to it by Mr. N. U. Lyon of that city, thirty-seven volumes of the Banner of Light, bound in nineteen books ; his purpose in making the gift being to render them accessible to the public, in order that all who desire may become informed of the facts relating to the philosophy of Modern Spiritualism and the phenomena which have occurred during the period those volumes cover in support of its claims. The correspondence that passed between the parties in connection with the donation and its acceptance is given below, in the hope that an example so worthy of being followed may incite others to do likewise. The brother of Mr. Lyon, to whom allusion is made, was more than forty years ago one of the founders of the Library, and during his life, which was ended by accident in July, 1882, one of the most active members of its Board of Trustees:

[Copy.] To the Trustees of the Public Library:

GENTLEMEN-I am in possession of nineteen books, containing thirty-seven volumes of the Banner of Light, a paper published in the interest of the Spiritual Philosophy, which I am anxious should be pre-served for future reference, as I think they contain the best history of Ancient and Modern Spiritual Manifestations, and of the Spiritual Philosophy during the time they were published, viz., from March, 1861, to March, 1883, a period of the most exciting spiritual phenomena the world has any history of. I regret ex-ceedingly that I am unable to procure the earlier volumes; but I have had them from their first publication, and gave them away in numbers as they were issued, after I had read them, to anxious inquirers. I now propose to donate the nineteen volumes to the Library, on condition that they are to be kept in the Library, and not allowed to go out except to thoroughly resp nsible parties, who will take very particular care of them (as I think they are too large and cum-bersome to be let out to everybody), and as they are valuable not only to this, but will be so to future generations, as a reference to the times, and of this age of mental and spiritual reformation, and overthrow of assumed mental and spiritual authority.

I told my brother when he was one of your associates that I intended to make an offer of them to the Library, and he thought they would be a very valuable acquisition to the Library; and under these few (as I think necessary) conditions, they are at your service and disposal. Yours with high esteem

N. U. LYON. Fall River, Mass., March 10th, 1883.

#### (Copy).

FALL RIVER, March 12th, 1883. MR. N. U. LYON: Dear Str-Your letter of the 10th inst., in which you tender the Public Library of this city a gift of nineteen bound volumes of the Banner of Light, was placed before the Board of Trustees of that institution, at their meeting, Saturday evening last. I am instructed to notify you that the trustees accept your gift on the conditions stated in your letter, and tender you in return their thanks therefor.

Very respectfully, L. LINCOLN, Secretary Board of Trustees of Public Library.

#### Strong Evidence

In proof of the verity of spirit-communion in general, and a warm endorsement of the value of the Banner of Light Message Department and the reliability of Miss Shelhamer, its medium, are to be found in the following missives: To the Editor of the Banner of Light:

I enclose you a letter that I have recently received, and which speaks for itself. The parties named in the letter were all strangers to me, as is also its writer. The Knowlton family, however, are numerous in this vicinity, and knowing that Mrs. Rebecca Gay, a neighbor of mine before her marriage, bore that name,!I determined to call upon her and see what I could learn. I found that she was an own sister to the Sumner Knowlton named in the letter, and consequently great aunt to BERTIE ATKINS, the author of the spirit-message referred to. Mrs. Gay is an aged lady very wealthy, not a Spiritualist, and knows nothing of the Spiritual Philosophy; but she says the letter of Mrs. Hawes is absolutely correct in every particular, as is also the message in the Banner of Light, and that it must have come from little " BERTIE."

She further told me that the little boys, Osmand and Bertle, were about to come in possession of a small fortune-thirty thousand dollars each-the very week that they were drowned. The old lady had the plotures of the little fellows in her album, which she showed me.

Hoping that much good may come from the utter

#### "An Indian Policy."

It goes without saying (to the thinking mind at least) that the conduct of the United States toward its Indian wards has for years on years been oruel and barbarous-utterly unlike that which might be expected of a great nation in its dealings with the weak and helpless within its borders: But though the fact is self-evident, we have-on the principle of impressing an argument by continued reiteration upon the at tention of those who are loth to receive it-spared not our time nor space, in the past, in the endeavor to awaken a just public sentiment toward the red man. Glad are we to see that the general press of the country is everywhere waking up to an approximate appreciation of this great fact, an awakening which has brought with it an open denunciation of the wrongs which the Indians have been called upon to suffer. In this connection we would remark that we do not remember to have seen anywhere a clearer statement or a more searching criticism -when its length is considered-than the fol-

lowing from the Boston Herald of a late date, to which we give our hearty endorsement :

"For the past fifty years the government: "For the past fifty years the government of the United States has floundered along without an Indian pollcy. With each administration and Congress, and often with a simple change in the Interior office, the method of, dealing with the aborigines has been liable to alteration, subject to the same general tendency to crowd the Indians from their reservations, to cheat them more or less openly, and to kill them upon provocation growing out of injustice. For the last dozen or twenty years the en-For the last dozen or twenty years the en-lightened friends of the Indians, including the army officers who have been most successful in their management of the red men by reason of their honesty and humane disposition, have urged Congress to pass some law to en-courage the dissolution of the tribal relation, and to permit the allotment of land in sever-alty to heads of families. They have asked, furthermore, that the jurisdiction and proteofurthermore, that the jurisdiction and protec-tion of the laws be extended to the Indians, who have now no standing in the courts. A bill embodying these provisions has just passed the Senate. It is the groundwork of a permanent national policy, directed to the civilization of the remnant of the tribes and to promoting their self-support in peaceful avocations. Sup-plemented with adequate provision for the ed-ucation and manual training of the Indian youth, it would bring to an end the hundred years of drifting and dishonor toward the origi-nal inhabitants of this land. It would be a dis-grace if the House should fail to pass this just and wise measure." and wise measure."

#### Emptying the Churches.

The Norwich, Ct., correspondent of the Banner. Mr. Byron Boardman, writes that great anxiety is manifested by the professedly Christian correspondents of a paper published there, in regard to the falling off in church attendance in that place. According to these correspondents, a majority of the churches are in great financial straits, the common cry being. how shall we raise funds to meet church expenses? The wealthy church-members are constantly importuned to come to the rescue. But for the help rendered by these comparatively few individuals, some of the churchdoors would have been closed long ago. The Sunday morning attendance is described as making hardly a respectable showing; while the evening attendance has so dwindled down that preaching is done mostly to vacant pews. One of the most fashionable churches is said to have averaged of late only fifteen or twenty listeners at Sunday evening services. On a rainy Sunday, there are not attendants enough to make it an object to pass the contribution boxes. The correspondents in question attribute it all to extravagance in church expenditures, which naturally puts up the pew rents. Mr. Boardman has himself illuminated the whole subject, in a communication to the paper referred to above, and shown the cause for this church apostasy, which is bound to go on until a different sort of doctrine is preached in the churches. His showing is a plain exposure of the faults of Orthodoxy, which nothing will convince the church people of but these same hard and costly facts, which will continue to multiply until the revolution is complete.

In a business letter our San Francisco agent sends a very attractive programme for the exercises in commemoration of the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism, in Metropolitan Temple. He reports an increasing interest in the meetings, which are now established on a firm financial basis, and will be continued under the ministrations of Mrs. E. L. Watson throughout the present year. We shall give a report of the anniversary exerolses in due season.

"THE ELECTRIC LIGHT" is the name of a new weekly paper published in this city, W. L. Marvin, editor, designed as a journal of electrical information and progress. Office, 44 Kilby street, room 9.

Mr. V. O. Goddard, writing from Rochester, N. K., informs us that materializations of faces and hands have been produced through the agency of the "boy medium," Harry G. Van Aucken, and that it is pro posed to place him, supported by a number of mediums, under the management of Dr. A. E. Tilden, be fore the public in the large cities, and give exhibitions of spirit-phenomena under satisfactory test conditions.

#### Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week. ]

Edgar W. Emerson, of Manchester, N. H., has the following engagements for April: Sunday, 6th and 18th, Norwich, Conn.; Sunday, 20th, Salem, Mass.; Sunday, 27th, Frovidence, R. I.

Information reaches us that the meetings held of late by Bishop A. Beals at Los Angeles, Cal., have been largely attended, and the interest is on the in-orease. The local press gives good reports of the lec-tures, and the cause is evidenly gaining popularity, Mr. Beals has been engaged for the month of April. The Thirty-Sixth Anniversary was to be celebrated at Los Angeles (writes our correspondent) in appropriate Los Angeles (writes our correspondent) in appropriate fashion.

Mrs. A. E. Cunningham was in Salem, Mass., March 16th and 23d, giving tests to large and appreciative au-diences. She would be pleased to make engagements for the month of April.

#### Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

#### For Sale at this Office:

For Sale at this Office: THE RELIGIO-PHILOBOPHICAL JOURNAL. Published weeky in Chicago, 11, PriceScentsper copy, 42,50 peryear, VOICE OF ANGELS, A Somi-Monthly, Published in Hos-ton, Mass, 61,60 per annum, Single copies 5 cents. FACTS, A Mouthly Magazine, Published in Boston. Single copies 10 cents. MILLER'S PSYCHOMETRIC CINCULAR, Published monthly by C. R. Miller & Co., 17 Willoughby street, Brock-lyn, N. Y. Single copies 10 cents. THE SFIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,60. Single copies 5 cents. THE ROSTNUM, A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents. THE ROSTNUM, A Fortnightly Journal, OF PHYSICAL OULTURE. Published monthly in New York, Price 10 cents.

Sents. THE SHAKER MANIFESTC. Published monthly in Sha-cors, N. Y. 60 conts por annum. Single copies 10 conts. THE OLIVE BRANCH: Utica, N. Y. A monthly. Price

10 couts. THE THEOSOPHIST. A Monthly Journal, publishedin India. Conducted by H. P. Blavatsky, Single copies, 50

cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents. GALL&RY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N.Y. Single copies of cents. conts.

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FOR THE SPIRITUAL OFFERING. Puhlished weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Peryear, \$1,50. THE OLIVE BIAKOH. Fublished monthly in Utica, N.Y. \$1,00 per annum. LIGHT: A Journal devoted to the Highest Interests of Hu-manity, both Hore and Hereafter. London, Eng. Price \$3,00 per year. THE MEDIUM AND DAYBBEAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year, postage 60 cents.

postage 50 cents. THE THEOSOFHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

RATES OF ADVERTISING.

### Each line in Agate type, iwenty cents for the ist and every insertion on the fifth or eighth

DET HOIT, MICH., AGENCY. AUGUSTUS DAY, & Bagg street, Detroit, Mich., is gent for the Banner of Light, and will take orders for Dy of the Spiritual and Heformatory Works pub-lahed and for sale by CoLBY & BICH. Also kceps a supply f books for sale or circulation.

BOCHFATER, N.Y., BOOK DEPOT. WILLIAMSON & HIGBER, Booksellers, 62 West Main street, Rochester, N.Y., keep for sale the Repiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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Colby & Rich. CLEVELAND. C., BOOK DEPOT. LEES'B HAZAAR, 103 Cross street, Cleveland, O., Cir-entating Library and dépôt for the Spiritual and Liberal Booksaud Papers published by Colby & Rich.

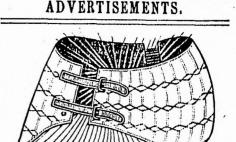
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HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 57 Trumbuli street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Mpiritual and Beformatory Works pub-lished by Colby & Rich.

PHILADELPHIA BOOK DEPOT. The #pirituml and Beformatory Works published by COLBY & RICH are for sale by J. H. HHOHEB, M. D., at the Philadelphila Book Agency, Rhodes Hall, Bod Bui-tonwood street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Apring Harden street, and at all the Spiritual meetings.

WARHENGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Sevents street, abovg New York avenue, Washington, D. O., kools constantly for sale the BANNER of Light, and supply of the Npiritum and Beformatory Works published by Colby & Rich.



The above cut illustrates our Magnetic Boit. One of the grandest appliances ever made for Lame Back, Weakness of Spine, and any disease of the Kidneys. This Boit will give relief in five minutes, and has never failed to cure Lame Back I thas needed to Kidney Disense-It is nature's own power concentrated, and will do more good in one hour than all other remedies will do in one week. It is the crowning triumph of the nineteenth cen-tury it. Whole families are often cured by wearing one Hoit in turn. It gives of LiFE and WAHMTH the moment it touches the body. We can refer to Loop people nowwear-ing this Heit. Never since Galikee has there been given to the world such a potential power for curing disease as Dif. THACHER'S MAGNETIC SHIELDS. We challenge the sorties and world to produce the equal of this Magnetic Beit for curing disease. Do not compare this Beit with the bogus trash advertised as Electric, etc. We have made the saying. We furnish proof and evidence before pur-chase. Sent for our new book, free. It will tell you what we are saying. We furnish proof and evidence before pur-chase. Sent for our new book, free. It will tell you what world.

#### CHICAGO MAGNETIC SHIELD CO., April 5. No. 6 Central Music Mail, Chicago, 111.

#### Free! Cards and Chromos!

We will send free by mail a sample set of our large Ger-man, French and American Chromo Cards, on tinted and gold grounds, with a price list of over 20 different designs, on receipt of a stamp for postage. We will also send free by mall as samples, ten of our beautiful Chromos on receipt of ten cents to pay for packing and postage; also enclose a con-fidential price list of our large oil chromos. Agents wanted. Address F. GLEASON & CO., 46 Summor street, Boston, Mass. 4w-April

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condition. This change could not destroy it, for it is indestructible.

Christianity is founded on the theory that death, so called, is but a change from one state of conscious existence to another. Withdraw this tenet, and the church is an empty shell, a dismantled house, a sapless tree. It is the materialist only who can afford to cast a slur upon the Spiritualist; the Christian can not. The weakest point about the church is its inability to demonstrate the fact of the soul's immortality; if she could do this she would be invincible. Take away spirituality from the church, said the lecturer, and it becomes the most monstrous fraud the world has ever known.

The church is not, she asserted, in a position to cope successfully with one man like Ingersoll. When he asked for one single fact proving a future life, it was unable to give it. But Spiritualists could. They can furnish him with the fact he calls for written upon a slate.

Evolution, the lecturer said, being a law of spirit as well as of matter, had had its effect upon the church. Its ministers have revised their Bible and abolished their hell. Even Mr. Sprecher-she reminded him-had admitted that at the resurrection we should not appear in the same bodies with which we walked the earth, but new and refined ones. From his own church's standpoint, she pronounced Mr. Sprecher as much of a heretic, and quite as unorthodox, as Paine; he had only to go one step further to find the truth, namely, that resurrection occurred immediately after death, and that the spiritual body was received as soon as the carnal body is laid aside, the spirit not having to go unclothed and naked until some indefinite period when time should end. It was immediately after death that the spirit faced the final judgment, and the just went to their reward, while the unjust found it necessary to begin all over again in order to work out their redemption. When the church left off canting. and held eternal life to be the necessary result of natural laws, which are God's laws, it would enter upon a new era; and then it could face Ingersoll, or anybody else, and not fear to be driven into its present helpless position.

Our friend and able contributor to our columns, A. E. GILES, Esq., of Hyde Park, is at present sojourning in Florida. On his way thither he made a brief stay in Savannah, Ga., and reports that in that city Spiritualism has gained a foothold, though not so strong a one as in other places. Dr. L. Knorr, an excellent homeopathic physician, formerly in the employ of the city, avows his belief in its teachings and phenomena at all proper times and places. Dr. E. Parsons furnishes Swedenborgian literature to all applicants. "Doubtless," says Mr. Giles, "such reading will prepare many intelligent persons to enter into the broader fields of Modern Spiritualism." it ilit 71. C's rame set

ances of this little spirit speaking from the other shore, I remain,

P. DYER.

Yours in the cause of truth, Farmington, Me.

The writer of the above is a prominent physician in the locality where he resides. The "enclosed letter," to which he refers, was written him by Mrs. Stephen Hawes, of Chesterville, Me., under date of Feb. 17th. Her testimony is as follows:

"A message appeared in the Banner of Light, issue of Jan. 26th, from BERTIE ATKINS, which interested me very much. Bertie's mother's name was Della Knowiton, daughter of Sumner and Marshie Knowiton, of North Chesterville. Marshie Knowlton is the same who came to so untimely a death two weeks since at Livermore Falls. Della married a gentleman from Middletown, Conn.-Osmand Atkins. She was the mother of two boys, Osmand and Bertle. The father and mother both died, leaving the children in care of her mother, Marshie Knowlton. Five years ago the children were on the ice, and were both drowned."

These expressions of interest are but specimens of a mass of correspondence continually received at this office, in which not only inquiries are made regarding matters connected with our Free Circle Department, but also terms of the highest praise are applied to its work and its reliability.

#### The Anniversary in England.

The anniversary exercises in England were announced to consist of: A lecture in Neumeyer Hall, Hart street, Bloomsbury, by Miss Rosamond Dale Owen, daughter of Robert Dale Owen, Sunday, March 30th; an oration by W. J. Colville, Monday, March 31st, in the Public Hall, Belper, and festival gathering at the same place; lectures, morning and evening, Sunday, April 6th, with appropriate anniversary ser vices, by W. J. Colville, in Neumeyer Hall. In Plymouth the day was to be observed by the Free Spiritual Society; addresses by Mrs Groom and Mr. R. S. Clarke; and in Manchester by appropriate exercises in connection with a farewell gathering to Mrs. Britten.

The letter of Mr. W. J. Colville, published in last week's Banner, announcing the fact of his desire to return to this city about the middle of August next and resume his Sunday lectures in Berkeley Hall, was perused by his many friends with great pleasure; and we trust they will carry out the wishes of his spiritual guides. Those, therefore, who are really in carnest in this matter, should at once call on Mr. Coffin, 21 Albion street (suite 5), and regis ter their names, in order that Mr. Colville will know what to depend upon financially.

Dr. William Baker Fahnestock's work on 'Statuvolence; or, Artificial Somnambulism," has been translated into German by Gregor Konstantia Wittig, and recently published in not neglect to give them a call-business in-Leipzig. C. Company and the party of the

#### **No Established Church!**

The National' Reform Association held a con vention in Philadelphia, Pa., March 24th and 25th. This remarkable conglomeration of zealots, it is announced, "seeks the strengthening of Christian elements in our national life, as the Christian Sabbath and marriage laws and Bible in public schools. It opposes carrying mails on the Lord's day, which has been the fruitful parent of nearly all our public Sabbath desecration," etc., etc. The main object of the movement, however, is " to secure an amendment to the Constitution recognizing Christianity as the fundamental law of the land; " in other words, they wish to inject a formal recognition of God into the now dogma-free Constitution of the United States, and thus prepare the way. through a national deity, for the future in-coming of a national creed, and the establishment of a union of Church and State on a Protestant basis. The free people of this country need no national Church, whether Protestant or Catholic; and lovers of constitutional freedom in this republic will do well to interest themselves in demonstrating to all schemers for such national-Church project, whether that church looks to Rome or to Geneva for its creed, that their efforts are behind the age, and that nineteenth-century humanity will take no backward step at a bigot's ban!

BT The following, regarding a worthy woman and a fine medium-one of the oldest now in the field-is respectfully recommended to the attention of every reader of the Banner in this violnity:

"At this time, when so many people are investigating the truth of spirit-phenomena, their attention having been called to it by the many descriptions of the wonderful manifestations of spirit-power, as given in the Banner of Light and other papers devoted to this cause, I desire, with your kind permission, to call the attention of the public who are seeking the truth in an intelligent way, to the seances given by ANNIE LORD CHAMBEBLAIN. While all of her seances are worthy of notice. I call to mind one held a few days since, a which three ladies and two gentlemen composed the circle. The manifestations were simply wonderful : spirit-lights floated over and about the table, hands were materialized, spirit-faces were seen and recognized, besides the usual manifestations, such as the guitar and harmonics floating in space, and not only played upon but producing music that would please the most critical. From my own experience as an investigator of the phenomena, I feel that I can assure all skeptics who give this medium a trial that they will be pleased if not convinced of the truth of spiritwill be pleased it not transpires in her presence. power, by what transpires in her presence. A. P. W."

IT Jno. F. Phillips & Co., General Adver-tising Agents, have removed from the Times Building to new and commodious offices at 29 Park Row, New York City; opposite General Post Office, where they are ready to greet their patrons and the public. Advertisers should oluded at their new quarters. His with

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first and every insertion on the fifth or eighth page and filteen cents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, Notices in the editorial columns, large type, leaded matter, filly cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our Office before 13 M, on Saturday, a week in advance of the date where-on they are to appear.

### SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, until further notice. Ap.5.

Mrs. Emma Hardinge-Britten proposes to visit America in April to make a final and farewell tour amongst her spiritual friends in the United States. Societies desiring her ser-vices for Sunday or week evening lectures en route from New York to California, will kindly write at once; up to March 31st, address: The Limes, Humphrey street, Cheetham Hill, Man-chester, England; after then, care Banner of Light office. M.1.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the cific Coast in his effort to present its truths to investigators.

#### BUSINESS CARDS.

THIS PAPER may be found on fils at GEO. P. BOW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCHIEFES The subscription price of the Banner of Light is \$3,60 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country embraced in the Uni-versal Postal Union.

NOTICE TO OUE ENGLISH PATHONS. J. J. MOBBE, the well-known English lecturer, will sci asour agent, and receive subscriptions for the Banner of Lights afticen shillings per year. Fartiss desiring to so subscribe can address Mr. Morse at his office, 163 Great Portland sirret, London, W., England, where single copies of the Banner can be obtained at 40. each: if sont per post, 50. extra. Mr. Morse also keeps for sale the Spir-isual and Befermatory Works published by us. Colbr & Bittel.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERBY. No. 64 Russell Street, Melbourne, Australia, has for sale the Spiritual and Heformstory Works published by Colby & Bick, Boston.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Beforma-tery Works published by Colby & Bich.

INDIA BOOK DEPOT. KAILASAM BRUTHERS, BOKReilers, No. 67 Mullah strost, Madras, India, have for sale and will receive orders for the Spiritizal and Reformatory Works published by Oolby & Bich. They will also receive subacriptions for the Banager of Lights at Ruppes 11-12-0 per annum.

# The Spiritual and Reformatory Works publish-ed by Colby & Bick can be found at the office of The Tysik-Sector, 11 Clinton Place, New York City.

### F. EMMONS RHODES,

MAGNETIC HEALER, 223 Bhawmut Avenue, Boston, April 6,-1w

MRS. C. T. CROCKETT, MAGNETIC TREATMENT AND VAPOR BATHB, No. 49 Dover street, Boston. 1w-April 5.

MRS. ANNA CONNELLY'S

Redemption for the Hair. WiTHOUT Lead, Silver, Sulphur or Deleterious Drugs of any kind. Positively restores the Grayest Hair in stops the hair from failing out and makes it graw. Powders sent, post-paid, as a trial, for 30 days only. The H packages for 50c. Postago stamps taken. ANNA CONNELLY, 680 North 11th street, Philadelphia, Pa. 13wis-Jan. 22.

### LOSS OF MANHOOD

CURED by a spirit prescription in 60 days. It is an out-stdenapplication. No medicines given. Send three 2-ct. stamps for descriptive book to DR. ROBERT P. FEL-LOWS, Vincland, N. J. It never fails to cure. Feb. 23, -26 wis<sup>5</sup>

Feb. 23.-26wis\* **FREE DIAGNOSIS.**-Send lock patient's hair, given overy afternoon at 123 West Brookline street, Bos-ton, Mass. DR. S. S. CARPENTER. 2wis\*-March 23.

### Gospels of Oahspe,

#### THE NEW BIBLE. NOW READY.

The Gospels comprise the following books: Book of Jeho-vih, Book of Judgment, Book of Inspiration, Book of Je-hovih's Kingdom on Earth, and Book of Discipline. The entire Onhape contains thirty-five books, and will be issued in series ere long, and cheap enough for every body to obtain the Now Ribble. New Bible. loth, \$1,00; paper, 50 cents; sent by post on receipt of

For sale by COLBY & RICH.

THE SPIRITUAL HARP;

### A MUSIC BOOK FOR THE

#### Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, MUSICAL EDITOR.

### sch copy. For sale by COLBY & RICH.

### The Gadarene; or, Spirits in Prison.

#### BY J. O. BARRETT AND J. M. PEEBLES.

The motto of this critical work indicates its general drift TRY THE SPIRITS!

All units of anis critical work indicates its general drift -TRY THE SPIRITS: It demenstrates the moral ratios of life, the parallels of sucient and modern obsessions, and the uses and abuses of mediumship. It covers a vast extent of religious and sci-entific history. It is merciless to evil, charitable to the good, forgiving in its spirit to the failen. It points out the vary of release from obsessing influences, and pleads for a higher order of inspiration and culture. It invites the the beautiful and solem relations of the earthly and heav-ently worlds, and to the means of attaining the erer-longed-for rest of soul with the wise and holy of angel ministry. Bound in cloth, 222 pages, \$1,25, postage 5 conts. For sale by COLBY & BIGH.

For sale by COLBY & HICH. THE TRUTHS OF SPIRITUALISM. Immor-tality Proved Beyond a Doubt by Living Witnesses. By E. V. WILSON, the Beer. Compiled from Twenty-five Years' Experience of what he Saw and Heard. This is a volume of facts-tests from spirit-life given in every part of our country, and approved by those to whom they were given. They are but a few selected from many thousands registered in the author's diary. The facts are given as they occurred, and can be vouched for by writing to any of the places referred to. Oloth, 12mo, 400 pages, with portrait of author. Price Without the select of the select to any of the places referred to. Oloth, 12mo, 400 pages, with portrait of author. Price Wor sale by COLBY & RICH.

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### BANNER OF LIGHT.

### 6

### Message Department.

Public Free-Circle Meetings Aroneld at the BANNER OF LIGHT OF FIUE, Hosworth street (formerly Mangomery Piace), every TUEBDAY and FRIDAY AFTENNON. The Hall (which is used only for these solances) will be open at 2 o'clock, and services com-mence at 3 o clock proclessly, at which time the doors will be closed, a lowing no egrees until the conclusion of the stance, etc.pt in case of absoints necessity. The public are cordially invited. The Messages published under the above heading indi-cate ant spirits carry with them the characteristics of their earth-life to that beyond - whether for good or evil; that inces who pass from the earthly sphere in an undeveloped state, credually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his of her rea-son. All express as much of truth as they porceive-no more.

All express as much of truth as they perceive-no more.
are it is our earnest desire that these who may recognise the assages of their spirit-friends will verify them by informing us of the fact for publication.
Are Natural dowers apon our Circle-Room table are grate-fully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-fille who may feel that is a pleasire to place upon the altar of Spirituality their flora offerings.
Are We there will be an earth offer and the same and the solution of a such from the friends in earth fills appreciated by an earth of the country.
Are We there is an earth of the country.
Are the solutions in all parts of the country.
Are the solutions at a single any time; neither does she recive risitors on Tuesdays, Wednesday or Fridays.)
Are there so fugury in regard to the does and the Banner should not be ad freesed to the medium in any case. Lawis B. Wits Ox, Oka(rman.)

### SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

#### Report of Public Seance held Jan. 29th, 1884. Invocation.

Oh t thou Heavenly Father, who holdeth all things in thy keeping; who sendeth the storm and the sun-shine; who giveth the light of day and the darkness of night, the summer and the frosts of winter; who dost shine; who given the light of day and the darkbess of night, the summer and the frosts of winter; who dost govern Nature's forces with almighty power, and guide the desinles of man with unerring skill, bo with us at this hour. May thy divine presence and influ-ence permeate the souls of those assembled here, until they become thrilled with a new life and power, such as they have never known; and if there be any heart tossed upon the turbulent waves of care and anxiety, may it hecome stilled under the holy influence of this hour; if there be any soul suffering with pain and anguish, may it find consolation in the knowledge that thou art the friend and parent of all, that thy ten-der love encompasseth each life. Ob our Fatber, may we come into divine companionship with thy an-gel hosts, who desire to bless humanity; may we feel inspired by association with them, and uplifted unto a higher atmosphere of truth and wisdom. And oh i may power and opportunity be given to thy returning ones to send out some word of cheer, some note of progress, some token and tiding of inmortal truth, that shall reach the hearts of loved ones in the mortal form, and inspire them to press onward, until they shall hay down the armorof material warfare, and pass-on to the realms of immortal warfare, and passthe realms of immortality and light, there to dwell forevermore. Amen.

#### **Ouestions and Answers.**

CONTROLLING SPIRIT. - You may now pre-fer your queries, Mr. Chairman.

for your queries, Mr. Chairman. QUES.—Is it just for the control of a medium who has advertised to give materializations, to send from the cabinet, without explanation, an impersonation or a transfigured medium? Does it not work injury to the cause of true Spiritualism 2

ANS. - We do not believe that spirits are ever justified in falsely representing the mani-festations which they give to mortals. If they find themselves unable to build up a temporary material form for their own use, but find they can represent themselves by transfiguration or by personating their charactransfiguration or by personating their charac-teristics and appearance through the organism of the medium, it is their duty to so announce the fact to the sitters present. We believe the time is coming when the spiritual bands of mediums will understand their duty toward humanity; and when that time arrives you will not find spirit-controls falsely representing themeore was but not be well been cold. themselves to mortals, but rather will they de-light to represent correctly the condition or platform which they occupy, and also precise-ly the amount and kind of work they are en-abled to perform in connection with any medi-

unistic organism. Q.-Does not the crowding of scance-rooms, causing inharmony is a circle, force the guides of a medium, in order to give manifestations, to send from the cabinet *impersonations* and transfigurations in place of genuine materiali-rations zations

A.—Fully nine-tonths of our materializing mediums are trance mediums, and every good mediums are trance mediums, and every good trance medium may be used as a personating medium; that is, the spirit who controls the organism of a trance medium can, if he under-stands the laws of control, so transpose the features of the medium as to have them corre-spond to his own when in the earthly life. He spond to his own when in the earthly life. He can also personate through that organism his form; but upon another occasion the surround-ings of the sitters, or the condition of the meings of the sitters, or the condition of the me-dium, may be such that the spirit controls are unable to materialize an independent form, while if the medium's trance powers are in good condition, those controls may take posses-sion of her organism, and transfigure her form and features, so as to represent any spirit who desires to manifest. As we have before stated, we think the time is rapidly approach-ing when the controls of unconclous mediums will understand the necessity of correctly rep-resenting the manifestations they have to give to those who gather around them; in this way all false ideas will be avoided, and there will be no necessity for any one to grasp the form approaching him for the purpose of understandapproaching him for the purpose of understand-ing whether or not it is that of the medium. To our minds, the phenomenon of transfiguration is quite as wonderful as that of materiali-zation; for when it can be perfectly demon-strated that the form of the medium can be so transposed and transfigured as to lose its own identity, its personality becoming merged in that of the controlling spirit, it will be fully understood that a power cutside of that of earth understood that a power cutside of that of earth is certainly in operation. Q.—Can we ald materialization by placing chemicals in the cabinet, or by having a quan-tity of wheat and cotton available—as in those vegetables are found all the chemistry of our material bodies and their clothing? A.—Certain spirits who deal largely with the phenomena of materialization declare to us A.—Uertain spirits who deal largely with the phenomena of materialization declare to us that they will yet give to the world a knowledge of certain chemicals which, placed in the cabi-net of the operating intelligence, will materi-ally assist them in their labor. To our mind, the most potent and vital qualities and ele-ments utilized by spiritual operators in pro-ducing termorary materialized forms are avducing temporary materialized forms are ex-tracted from the medium, and from the sitters present—from their physical bodies, we mean present—from their physical bodies, we mean— yet we have no doubt that if a quantity of wheat and cotton should be placed in the sé-ance-room, the spirits present would levy a con-tribution upon it, taxing it for the elements contained within, of which they would make practical use. But this is a matter to be deter-mined solely by experimentation.

of earthly life—and I am happy in that work. When I see a wounded heart on earth suddenly brighten up and become consoled under the glad tidings that are brought to it of the immor-tal existence of its loved ones, then I rejoice. When I find a spirit who has been depressed and saddened because it cannot hold commun-ion with its earthly friends, and I have the power of bearing from that spirit a message to its dear ones, and behold the face of that soul brighten and grow radiant under the knowledge that at last it has conveyed a com-prehension of its enduring existence to friends, prehension of its enduring existence to friends, then I am happy; and I feel that I need orave no higher mission in life than that of an intermediary spirit between earth and the higher life.

life. But my friends are not to suppose that I do not participate in the joys of the eternal world, for indeed I do. I have a beautiful home there, which provides for me all the pleasant associawhich provides for me all the pleasant associa-tions, comforts and luxuries which my spirit craves; all is beauty and fragmance, everything is lovely in that home. When I am weary with the trials that are brought to bear upon return-ing spirits in coming into conflict and contact with material forces. I retire thither, and in the loving companionship of angel friends, gain strength and a new relay of spiritual influence. I wish every one of my friends to feel that I send them a personal expression of love, for I assure them I can never lose one of the many memories of kindnesses bestowed upon me, or the happy hours spent in the companionship of

the happy hours spent in the companionship of loved ones on this side of life. Many pleasant thoughts of those near and dear to me, who were ever attentive, affectionate and kind, thrill within my being, flooding it with light, making it as sweet as the flowers of spring. I assure them I can never for one moment forget the past; it will live before me as a reality, one that

brings only beautiful and sweet remembrances. This is my personal message to friends. It may be feeble, and but illy expressed, yet it is freighted with all the love of my heart. When I appear to those dear ones and express my thoughts as I do at times, imparting to them an influence from the spirit-world, I know that I am recognized, and that my dear ones are glad to welcome me from the land of song.

I have been invited to speak to you this af-ternoon, not so much, perhaps, to express my own personal thoughts to friends, but because of my power to convey messages from spirits who are unable to manifest themselves to their mortal friends; so I am here in the capacity of an intermediary spirit. I will announce myself as Nellie J. Kenyon, one who was known as a medium for the spirit-world when in the body, whose friends are widespread throughout the State of Vermont. I will now speak for others:

#### FANNIE L. CARVER.

FANNLE L. CALVER. I see here a very lovely spirit, whose face fairly shines with the beauty of her inner na-ture. She passed through very trying experi-ences in life, but the discipline which was brought to her has only beautified and intensi-fied her spiritual nature, until it has expanded in love toward all humanity. She was a Spirit-ualist when in the body; she accepted the truths of our clotous philosophy and embedualist when in the body; she accepted the truths of our glorious philosophy, and embod-ied them in her life; the outside world can never know the beneficence of her nature, or how much good she performed. She is desir-ous of sending her love to her friends, and tell-ing them what a glorious life she now leads in the spirit-world; how, in blessed companion-ship with dear ones who passed on before her, she is enabled to press on, day after day, per-forming some labor of love for others. never sho is enabled to press on, day after day, per-forming some labor of love for others, never feeling one moment of weariness and pain her-self: a new sensation of release, of freedom of spirit and body, of perfect peace and happiness is hers, because the long suffering which was entailed upon her physical life has been re-moved. The spirit has been in the higher life about two years and has endeavored to conabout two years, and has endeavored to con-trol this medium, but was unable to do so. Her strongest desire is to have her dear friends, especially those who ministered to her in hours of pain and suffering, who were lever so attenof pain and suffering, who were lever so atten-tive and kindly in disposition toward her, real-ize her love and gratitude. She says she can-not express her feelings, but perhaps their in-fluence may be felt by those for whom the message is intended. The lady resided in Bos-ton; she was not a native of this city, but be-longed in Massachusetts. She gives the name of Fannie L. Carver. She was about sixty years of are perhaps a little more when she years of age, perhaps a little more, when she nassed away.

#### EDWARD D. STONE.

I see before me the spirit of a young man, about twenty-three or four years of age. He appears anxious to reach his friends. He says: "I died less than one year ago, early in the spring of 1883. I wish my friends to know that I have come back to them, and that I have not really died because I am well and active in if I find an instrument whom I can control, I will avail myself of an opportunity of making can also personate through that organism his own charactoristics so as to fully identify him-self to friends of earth. The law of materiali-zation is a very subtle one, and requires the ex-istence of delicate conditions in order to be brought into full operation. A materializing medium may besurrounded by the most favora-at one time to draw the elements and forces to his or her system requisite for the use of spirits, in building up an independent materialized form: but upon another occasion the surround-with my earthly friends, in private. I have with my earthly friends, in private. I have come here hoping to receive some light and knowledge how to proceed in attempting to do so. My name is Edward D. Stone, and I send the few words I have given to friends at Cape Depote Maine " Porpoise, Maine."

Tell them I am not unhappy in the spirit-world. I have a comfortable home and all is pleasant there; but I often try to return, because I take such an interest in those of my dear ones who remain. I send my love to all. I wish them to feel that I am not dead and that I can still be with them

feet that I am not used and the was on Grand with them. The building in which I lived was on Grand street, New York. My name is Eliza Rudolph; my husband is John Rudolph." It seems to me about two years since the trouble happened which sent the spirit from the body.

#### FRED BRAGDON.

FRED BRAGDON. Now I see another spirit, who seems to have been unhappy in his earthly life, especially the latter part of it. He is a young man, about twenty-five or twenty-six years of age. This spirit says he does not wish to speak of those depressing matters which caused him to end his earthly life—for he committed suicide by hanging. He says: "I have been troubled and unhappy many times when I have thought over the past, and have wished that I had been will-ing to remain on earth until the natural change the past, and have wished that I had been will-ing to remain on earth until the natural change should come to me, as it does to others; but I could not rest; I felt that I must take matters into my own hands, and so, in an hour when I hardly knew where I stood, or what I was doing, I tied the fatal knot. But I have not been un-happy all the time during the few years of my spiritual life, for I have been learning lessons concerning the things belonging to the spirit. I have been kindly attended by wise and benefi-cent teachers and friends, who have done all in their power to make me contented with life, and have assisted me in performing such good work as would atone for the past, and make my life one of usefulness and peace. I am trying to do all I can to assist others, to make them contented with life, and to ease their sufferings. I wish those who knew me on earth to under-I wish those who knew me on earth to under-stand that I have not been blotted out of exist ence: I have not been plunged in a terrible condition of torment, but have been guided to a pleasant world, where live harmonious beings, who desire and endeavor to bless and benefit others; and through their ministrations I have received great assistance; only little remem-brances which come to me of the past make me at times restless, and then 1 am very anxious to labor diligently, and without ceasing, not alone because of the wish to benefit others, but because in work I find forgetfulness. I have been told that by coming here I should still gain more power, and find a brighter condition, and as I wish to gain all the knowledge, and reach the highest conditions of life that I can, I am Ine fighest conditions of life that I can, I am glad to come and speak, even if it be in an im-perfect manner. I desired to control the medi-um for myself, but could not, so I am grateful to others for taking my words for me." The spirit gives the name of Fred Bragdon, and says he was known in Wells, Me.

#### SARAH E. STILLINGS.

A young lady gives me the name of Sarah E. Stillings. She says she resided in Boston. She has been attracted here by the magnetism of some one in the audience. She wishes to send her love to her friends, and assure them of her happiness in the spirit-world. She says she has desired to manifest many times, but has not succeeded in doing as she wished. She holds up before me a crescent formed of flowers, and before me a crescent formed of flowers, and also a star, which is made up of white flowers, with a purple centre. She says: "These are my emblems. I bring them for the purpose of recognition. I want my friends to understand something of the Spiritual Philosophy. I de-sire them to seek to know more of it than they have done in the past. Some of them think it is possible for spirits to return, and they are rather pleased when they can have something brought to them from the spirit-world, but they do not actively seek to know anything concerndo not actively seek to know anything concern-ing it, they do not exercise themselves in any why to try and understand more of its laws. While it is very pleasant to have them receive what is sent to them in the spirit of kindness, yet it would do them much more good, and would also be of greater service to their spiritwould also be of greater service to their spirit-friends, if they would actively employ a little of their time in seeking further demonstration of spiritual power and of the presence of their loved ones. I wish them to know that those of our family who have passed to the higher life are all together; we are happy, and we have no desire to return and take up physical life again, for we feel that the conditions of the past, the experience and discipling of mortal life have for we feel that the conditions of the past, the experience and discipline of mortal life, have given us what we most require, and now we can press on and gain what we further need in the spiritual realm. By and by I hope to re-turn and give something of a more practical na-ture concerning the material lives of my friends, because there are matters coming up hefere because there are matters coming up before them which need not only their consideration, but also the advice of their spirit friends, and

#### my presence known. MARY O. HENDERSON.

Another lady spirit, one about forty-two years of age, appears before me, and desires to reach her friends in Montpelier, Vt. She says: "I wish my dear friends to get a fow words from me, if possible, because they are anxious to know something of spiritual life, and are often sorrowful over the physical death of their friends. They think of me often, and wonder where I am, what I am doing, and if I have the power of knowing their thoughts and sensing their grief. Yes; I do understand all these things, and the sorrow which broods around them at times causes me unhappiness, because I wish their lives to be beautiful and bright. I Another lady spirit. one about forty-two I wish their lives to be beautiful and bright. I would have them allow the sunshine of life to food their beings, and illuminate their earthly pathway. I bring my love from the spirit-world. John also unites in sending his to our dear friends. We are happy together. We have found a new work, which is uplifting to the character, broadening to the nature, and we enjoy it. I can truly say I have gained by the changes which death brought to me. Mary O. Henderson,"

gained experience and knowledge concerning mortal life in those visits, and I have seemed to keep up a double existence—one connected with the body, and one connected with spirit-life. I go to school over there, gaining knowl-edge of the affairs of that life and its conditions; I also attend a school here, and gain experience and information concerning the practical af-fairs of physical life—so I do n't think I have missed anything by passing from the body; and I wish my dear mother to feel that all is well, all has been for the best. She knows that had I remained with her my organism would have been very delicate, my health would have been feeble; I could not have enjoyed life as many gained experience and knowledge concerning feeble; I could not have enjoyed life as many others do who are robust and healthy, and so I am glad, very glad, that I passed home when I did; that the frail physical body was yielded up for the strong, active and happy spiritual form." form." THOMAS SHORTER.

A spirit gives me the name of Thomas Shorter, and says he appeared to be in strong health when he passed from the body; he was in the prime of life; his friends had no idea that he was so soon to depart from their midst, and they have many times wondered how it was was so soon to depart from their midst, shd they have many times wondered how it was possible for one apparently so vigorous to so suddenly fall a prey to death. "Tell them that although the body appeared to be vigorous, yet the seeds of disease were there; they were only awaiting conditions for their development, and under the influence of negative conditions, which were brought upon me through expo-sure, those seeds of disease rapidly germinated and grew, and resulted in my departure from the body. I am not dissatisfied; on the contra-ry, I am quite well pleased with the new life I have found. Although some little time has passed since I entered that life, it always ap-pears fresh to me, for there is something con-tinually coming up before me that is new, dif-ferent from what I have seen before. I am. busily engaged, trying to understand all that is opening in my way. I have friends in Cleve-land, Ohio, also in Columbus and other parts of the State. I was told, if I came here, some of the State. I was told, if I came here, some of them would learn of my presence and be glad to know I had reported myself. I wish them to feel that my condition is a good one. I have no desire to return to earthly life. Two friends of nine read your paper; they are not connections, nor do I know that they are acqualitances, because they live in different parts of the State, yet both read your paper, and one of them has said: 'If Tom would only parts of them has said: 'If Tom would only and one of them has said: 'If Tom would only return and say a few words through that jour-nal I should really believe that spirits can manifest, as they claim for them.' The other friend has not exercised his thought particu-ted in this direction, but I know he will be larly in this direction, but I know he will be gratified to see my name announced in your list of returning spirits."

#### WATEB LILY.

WATEB LILY. I am now brought into connection with a very beautiful, bright little spirit, who teils me she is the control of a lady medium in Utica. N. Y., and that she is called Water Lily. This is a very clear, intelligent, truthful little control, who returns to earth imparting messages of consola-tion as well as influences of peace and bright-ness to the lives of. those with whom she comes in contact. She wishes me to send her love to her medium, and tell her she believes a new work is opening before her, one that is to be more far-reaching in its effects than that which has been accomplished in the past, and that the spirit band is rapidly providing conditions for the performance of this labor. She says: "Tell my dear medium we will do all in our power to brighten and bless her life, and although she is afflicted with material conditions, and the clear sunlight does not stream upon her path, yet the beautiful glory of the angel world shines around her, and enters into her life; she is uplifted in spirit, so as to communicate with loved ones of the higher life. Tell her that we watch over and protect her, and although the work of the past has been great, that of the future is to broaden out, to be still greater and more bene-ficial to humanity." I am now brought into connection with a very

#### SPIRIT VIOLET.

SPIRT VIOLET. A sweet young lady spirit, who seems to be-long to the band connected with this place, de-sires to say a few words: She says: "Please tell the old gentleman at Westbury, N. Y., Mr. L. Hakes, that Spirit Violet says: "Yes, it is true, I have been with you; upon three separate occasions I have influenced your mind and im-pressed thoughts upon it, and you have believed and accepted them as coming from me. I have been attracted to you through certain condi-tions; and because I have been pleased with what I have learned of your life-work. I have tions; and because I have been pleased with what I have learned of your life work, I have endeavored to make myself known to you. Yes, it is true. I have seen the spirit-friends who come to you, and who have been benefited and blessed by your influence and magnetism. Some of those spirits have had no personal connection with yourself, but they have been assisted up-ward through magnetic conditions emanating from your life, and they feel happy in conse-quence. I have also learned of the work per-formed in physical life. through the average of quence. I have also learned of the work per-formed in physical life, through the exercise of your mediumistic powers, and I feel to assure you that you may indeed rejoice over the re-sults of the past, you may feel encouraged, and realize and believe that the angels have you in their keeping; and when you pass to the spirit-world you will be received by those loved ones who through your instrumentality have per-formed good in the past, and also by those who have been assisted, in connection with you. I will not say aputhing further at present, only will not say anything further, at present, only which not say anything further, at present, only that I come, in answer to your request, to as-sure you that I am in sympathy with your aspl-rations, your hopes and your labors; and that I feel you have accomplished a good work, one which will insure you a ready passport into a beautiful home in the spirit-world.

#### THEODORE POMEROY.

The message of THEODORE POMEROY, in the Banner of Feb. 2d, is very much like Mr. P., and is correct in all respects. I was well acqualated with him and the family, and was greatly pleased to heav free blaned to heav from him. The Message Denertment

#### (From the Erie County Independent, Hamburg, N. XJ WHERE YOUR TREASURE IS THERE WILL YOUR HEART BE ALSO.

BY EMMA TRAIN,

Why should we mourn, oh, tell me, why? The one you love can never die. 'T was but the mortal form she wore, The robe of clay; And she will need it nevermore, Lay it away.

No bitter moans should e'er arise, Yo hold the spirit from the skies; Then stay! oh, stay! the falling tear, And humbly bow; Your darling child was ne'er so near To you as now.

The pearly gates are left ajar, And love, a holy, deathless star, Would bid you throw the portals wide And claim your own; And you shall hear above the tide

An answering tone. There is no terrace building high

To bold the spirit to the sky, 'T is free as heaven's air to roam, As pure and true; She oft will seek her earthly home And come to you.

The tiny hands-so pure and fair-And they handbe so pite and fair. And seek to wipe the failing tears, With sweet careas ; And lead your souls to higher spheres Of tenderness.

The angels guard your treasure now, Immortal life has crowned her brow; Within these purer realms above Your heart can go, And through the changeless law of love Your darling know.

#### Verifications of Spirit-Messages. JUDGE JOHN CHANEY.

JUDGE JOHN CHANEY. A friend has sent me a copy of the Banner of Light containing a communication from my dear old father. Many things therein remind me of his conversations whilst here on earth; for instance, where he speaks of the great progress in all the elements of greatness, weakh, etc., of the country. As he says, he died (not at "Winchester Canal;" but at Canal Winchester, O.) in April, 1881, leaving a fam-lly of seven children. I would write more at length, but ill-health prevents. Thanking you for the publi-cation of the communication, I am indeed very truly yours, Groveport, O., March 11th, 1884.

yours, Groveport, O., March 11th, 1884.

Charles Rickets, an old and well-respected 'citizen Charles Rickets, an old and well-respected citizen of our county, called at my office this morning, request-ing me to inform you that the spirit message purport-ing to come from the spirit of JUDGE JOHN CHANEY, as given in the Banner of Light of March 1st, 1884, he knows to be strictly true. He was a great uncle of Mr. Rickets, with whom he was well acquainted. Charles Rickets's father was a special favorite of Judge Cha-ney, and for whom he was meed Chaney Rickets. Respectfully yours, B. D. EVANS, M. D. Williamstown. O.

Respectfully yours, Williamstown, O.

#### B. F. SANDFORD.

B. F. GANDFORD. We read the communication from B. F. SANDFORD, in the Banner of Jan. 12th, with great interest and satisfaction, as we have had a knowledge of the man and his business for a number of years. May the spirit-world continue its well-begun work, and bring consolation to the hearts of those who are investigat-ing this great philosophy and seeking for higher truths, Wilkesville, O. E. E. STRONG.

#### SEYMOUR LANDON-JUDGE MERRILL.

SEYMOUR LANDON-JUDGE MERRILL. I notice in the Message Department of your paper, dated Mareb 16th. two messages which I recognize; one from SEYMOUR LANDON, familiarly known as "Father Laudon." This message is correct in every respect. He was presiding eider of this district sev-eral years ago; a man of large spirituality, genial, and yery much beloved, and passed away at Jamaica, L. I., four years ago, as stated. The other message was from MONBOE E. MERBILL, or "Judge Merrill," as he was known in Hartford, Ct. He was a native of this town, Barkhamsted, and was one of the speakers at the centennial celebration of 1870, four years ago last September. He went to Ohio shortly after, and died at Sandusky, as he stated. Respectfully yours, MRS. JOHN E. HowD. Ploasant Valley, Ct.

### DANIEL L. BARKER.

DANIEL L. BABKER: Many of our oitizens were very glad to hear, through the Banner of Light of Feb. 23d, from our familiar and worthy friend in spirit-life, DANIEL L. BARKER, who but a short time ago entered the "unseen" from our midst. We appreciate his instructive statements and excellent counsels. "That it was all good, and right, and natural that we go to work and find out sometiling of life itself, what is going on beyond this mortal life, and get ourselves in readiness for the change." He dwelt in the heart of the town, and was well known for his amiable disposition, guiet and utas-suming manners. In The Milford Journal of next week his message is expected to reippear. For spirits in and out of prison we labor. EDWIN CHENER, 32 Jefferson street. Milford, Mass., March The, 1884.

#### Nellie J. Kenyon.

Who speaks also for Fannie L. Carver; Edward D. Stone; H. N. Long; Eliza Rudolph; Fred Bragdon; Sarah E. Stillings; Mary O. Hen-derson; Col. William W. Tompkins; Gertie Williams; Thomas Shorter; Water Liky; Spirit Violet.

Set as Meridian

#### H. N. LONG.

An elderly gentleman presents himself, and I gather from him that he has been a resident of the spirit-life only a few days; I should say not much longer than a week at most. The spirit appears a little agitated; he does not understand how to proceed in conveying a mes-sage to his friends, but having ascertained that he has a conscious existence in the spirit-world. and that he is not confined to any locality, but has the power of roaming about at will and of returning into connection with physical life and reaching his mortal friends, he desires now to announce himself to those friends and tell them of his newly acquired condition. This spirit sends his love to his family and former associsends his love to his family and former associ-ates. He tells me he was an active man of business in his day, well known in the commu-nity where he resided, and he hopes to awaken an interest in the philosophy of Spiritualism by returning in this manner. The gentleman was a member of various Orders, and also of a religious body, and believes that if he can only uncode in convincion his future. religious body, and believes that also only succeed in convincing his friends and former associates of his identity it will awaken a new interest in spiritual things in the vicinity of his former home. The spirit declares he in-tends to gain a knowledge of the method of communication through mediums, and learn to exercise power in this way. in order to reach his former friends. He will not rest until he has accomplished his purpose. He merely comes here to announce his well-being to his friends, to send them his love and try to gain knowledge and power concerning those things which are now uppermost in his mind. This spirit, when in the body, lived in Haverhill, Mass. The name that comes to me is H. N. Long. Long.

#### ELIZA RUDOLPH.

ELIZA RUDOLPH. I see a spirit, a female, whom I should judge to be about forty-five years of age. The lady comes with a distressed feeling, as though tak-ing upon herself the conditions of physicai life under which she passed from the body. She tells me that she has endeavored to control the medium before, but always feels the same sen-sations-which so terrify and annoy her that she is obliged to retire-therefore she has not been able to make herself known to her friends. It seems that this spirit, in connection with others, passed away from the body in conse-quence of some terrible accident. She says: "I was at my home with my family, attending to my early morning affairs, when the trouble came. All I can remember or think about is a terrible crash and a sense of something falling; Withinks; Induces Shorter, where Law; Spirit Violet. It gives me great pleasure again to have the power of manifesting from this place. I bring my love to my mortal friends. It is impossible to express it in earthly language, but when I come to the homes of those who once were pleased to welcome me and give me of their af-fectionate tenderness, I bestow upon them my influence, my sympathy and love, believing it will brighten their lives and strengthen their hopes of retinion in the sunrise-land. Oh I my home in the beautiful spirit-world is sweet, and my association with angelic ones is comgenial and very pleasing to me; but I have mo desire to lay aside my work in connection with mortals; for I atill have a mission to ful-fill: that of beering messages and influences from the dear departed to their mortal friends

#### COL. WILLIAM W. TOMPKINS.

COL. WILLIAM W. TOMPKINS. One appears who, if I were describing the physical to you, I should say was a very old gentleman; but as he approaches me, he ap-pears anything but aged; he is strong and vig-orous, and I am sure very active, although he tells me he lived nearly ninety years in the body. He says: "I was one of the veterans in the war of 1812. I was known somewhat as one of the fighters. I knew, perhaps, when I got sure that the other fellow had enough, too. I have some friends in the body, and there are many who remember me, because it is not such many who remember me. because it is not such many who remember me, because it is not such a great while since I passed out from the physi-cal state. I feel all the old force of my nature stirring within me. I am ready to take up arms in defense of the right, wherever I feel my ser-vices are needed. I am growing young again. I feel that the effects of age and my long ex-pariance on earth are dronning away from me perience on earth are dropping away from me; and every day seems to bring me new power and energy. I desire to find an avenue through

and energy. I desire to find an avenue through which I may manifest to my friends in New York City. That is where I resided, and where I was pretty well and generally known. I was the founder of a certain Order of comrades which bore my name. I at one time edited a journal, which was issued in the interests of soldiers and sailors. Well, I take an interest in all those things, just as I formerly did, and as I do not wish to be thought dead or senseless, I return here to make myself known, and an-nounce myself as Col. William W. Tompkins."

#### GERTIE WILLIAMS.

GERTIE WILLIAMS. I see before me a young girl, about seventeen years old. She says: "My name is Gertie Wil-liams, My mother's name is Marion A. Wil-liams, and she now lives in Boston, and I am very anxious to reach her. I wish to tell her that she need never grieve for my early depart-ure from the body, because, if she thinks of all the beautiful and bright things and conditions abe could confer upon me, of the localiset life the beautiful and bright things and conditions she could confer upon me, of the loveliest life that could open before me, it would still fall abort of the reality of the spirit-world which I have found. Tell her that when I passed to the higher life, I was taken in charge by my dear Aunt Ida, and conducted to a beautiful home, where I have since lived, and where I have gained instruction concerning the spirit-world. I have often come back to the earth-life, in company with a unite and others, and visited my mother and friends, and tried to make them realize my presence, but they could not understand anything about spirit-return, so they did not know I was with them; yet I

While here, I will send my love to my dear friends in the West, and assure each one that Just say, Spirit Violet."

As I have used up about all the brain-power the medium has to spare to-day, I will now close, hoping that at some future time I may again be able to be a messenger for returning spirits who cannot speak for themselves.

#### MESSAGES TO BE PUBLISHED.

MEBSAGES TO BE FUBLISHED. Feb. 1.-MIS. Julicite T. Burton: John Dorr: Lotela, for Calcul M. Bean, MIS. Busan B. Tild, Edward Gafiney, War-ren Fuller, Caroline Mitchell, Honry A. Clark, JamesSkein, Mary B. Hagar, Mary McCarron. Feb. 5.-Mis. Burdon; Feb. 5.-Mis. Barden; Ularissa Howland; Nanoy Ann Carnes; Capi. Thomas Mickell; David Thrasher; Cors Croit; MaryJane Saunders. Feb. 5.-John F. Coles; Asshel Southworth; Edward M. A. Roberts; Btanford Nøvell; Hannah Maria Simpeon; Mary Green; James O. Breed; Julia Dwight. Feb. 15.-Jonn F. Coles; Asshel Southworth; Edward M. A. Roberts; Btanford Nøvell; Hannah Maria Simpeon; Mary Green; James O. Breed; Julia Dwight. Feb. 16.-Jonn F. Coles; James F. Jenness; Eveline Bor-den; George P. Dorlas; Jennie Allier; James Andrew War-ren; Mary Eliza Adams; Harriet Maria. Feb. 19.-Josephine Bawyer; George D. Taylor; Mrs. Hannah Barter; Major William H. O. Sherman; Martha L. Fort; John Cook; Jennie E. Wright. Feb. 20.-Jennie Hollmes; James Bogue; Asa Steere; Ma-ry B. Dyer; Hattle A. Lambert; Norman Hobart; Mary J. Studley. Frø, 20.-Lucy Alcott; Robert Moors; Helen Atwood; White Eagle; Thomas Flynn; Judge J. L. Lott; William March 4.-Elien E. Ferris; C. Townsend; Albert Nel-Son; Minnie Shepard; Levi W. Davis; Hattle S. Plerce; Charlotte W. Gleason; Louisa Williams. March 7.-Richard Twiss; Ernest Hil; Lydia M. S. Prescott; Father Cleveland; Henry C.; Katle Kichardson. March 10.-Henry Judson Cross; Lorens Standis; David Wardi Betsey Tucker; Sarah Ann Murray; Benjamin Wardi Metsey Tucker; Sarah Ann Murray; Benjamin March 14.-O.R. G. McDonald; Therese Leonard; Libble Thayer; Benjamin F, Brow; Mrs. Julia Caroline Miner; Gilbort Frederick Taylor; Elis A. Howard; Charle Mor-ton.

Gilbert Frederick Taylor; Eliz A. Howard; Onarile Mor-top, March 18. – Dr. H. H. Toland; Susan E. Stoddard; Aches M. Oiney: Samuel Y. Lawton: Catharine Sanger; Capt. Richard Phillips; Henry Parkinson; Helen N. Fackard, March 21. – Samuel Rodman: Esther Catharine Ladd; Mr. Emily L. Pray; Dr. R. M. Gibson; Mary Jane Car-ver; Jonathan Algor; Laura Mendum; Charles R. Bald-win. March 25. – Ann Rutledge; Charles H. Merriam; Clara Faulkner; Mrs. Eilza Healy; Lucila Baker; John W. Higgins; Sarah Elizabeth Ciark; Daniel Emory.

Some time back a story went the rounds of the papers that Noah's Ark had been discovered on Mount Ararat. This tale was said to have been copied from the Lëvant Herald, a defunct paper. It now appears that it was the concoction of an anonymous writer in a New Zealand paper, who makes merry over a hoax

An uncouth-looking young man from the Sandwich Islands, the son of a missionary, was once requested to address a mission Sunday school in New York. He began by saking, "Where do you sapples I am from children?" "From the country, ar, blurged out a rough boy in the corner. Herper's Bases.

pleased to hear from him. The Message, Department of your paper cannot fail of doing much good. I am ever yours truly, John F. ARNOLD. Hillside Cottage, North Adams, Mass.

#### JUDGE MONBOE E. MERBILL

JUDGE MONROE E. MERRILL. I read with much interest in last week's Banner of Light (March 15th) the communication from the spirit of my brother, JUDGE MONROE E. MERRILL. I un-derstand what he has reference to where he speaks of "the far West," a circumstance known only, I thick, to himself, our brother, Dr. Merrill, of Sandusky, Ohlo, (where he passed away) and myself. I rejoice to hear from him through the true mediumship of Miss Bhel-hamer, and to know of his continued happiness and weifare in spirit-life. And I hope to have messages from other dear spirit friends. Let the good, glorions and noble work continue on, convincing mortals, as it must, of immortality, and bringing showers of bless-ings to the true and honest medium, Miss Bhelhamer. Very truly yours. HEMAN F. MERRILL. New Britain, Conn., March 17th, 1884.

"ROUCH ON CORNS," 150. Ask for it. Com-plete cure, hard or soft corns, warts, bunions.

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law :

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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For rate by COLEY & RACH. M'T' LEREBRYTERIAN (TO BY INIT VALUE), BY A there in the second of "stitling," with vision me-diam, BY Balimore, ganilense, which led him to release proving the Salimore, ganilense, which here him to release proving the Salimore, for the second of the second second in the second second second second second second by a second second second second second second by a second second second second second second by a second second second second second second second by a second s

which has gone all round the world.

### APRIL 5, 1884.

Adbertisements.

BALTIMORE ADVERTISEMENT.

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April 5

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MRS. J. M. CARPENTER, 3 Concord Square, Boston. Specialty, medical examinations, with pa-tient present, or by letter. Foe 62.00. March 1. MRS. S. A. DRAKE, Magnetic Healer, No. 4 Bond street, Boston, Mass. March 22.

MISS L. BARNICOAT, 475 Broadway, Chel-Healer and Electrician, Pain and Parchometriat, Magnetic Folloved, Nervous Discasca appecialty, Stoow-Jan, 12,

MISS HATTIE SMART, Inspirational Lec-April 5.-1w\*

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### MRS. M. E. WILLIAMS.

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April 6, MIN. NTODDARD-JRAY AN D NON, DeWITT C. MIN. NTODDARD-JRAY AN D NON, DeWITT C. HOUGH, W communications from spill: friends Sunday, Wednes-day and Friday evenings, 80°clock, and Tuesday afternoon, 20°clock, at their rosidence, 323 West 34th st., New York, Adminsion 41, 60. P. B. - Can be engaged for Béances out of town. March 22. -4w

DIATCH 20.-4W DE. JOHNN JOHNNTON AND MIN. NTODDARD-GRAY. MAGNETICU HEALERM. WILL treat patients at a distance by sending Magnet-ired Flannel, upon the receipt of hand writing and 1.0°, Obsession treated successfully. 323 West 3th street, New York. 4w--March 29.

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SUMMARY 0F SUBSTANTIALISM;

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tics-tangible, sapid, odorous, lumi-nous, and sonorous-of the forms

to which they are fruital. BY JEAN STORY.

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the hour of the day, if known) and wenty movement the solence of postage stamps, if will give a personal test of the solence of Antrology, ..., with asmedata as above, I will give advice or answer questions concorning the affairs of life; er pre-scribe for disease, or bodily infimites, in accordance with the rules and sphorisms of the science. For twe dollars, and data as above (giving also the sor), I will write an outline mativity comprising the important erons of life, vis. the physics, mental and financial con-dition, years of increases and decrease fingeners iprosperity, marriage-its condition and time, with all other events en-lightened by astrological science. I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

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Dec. 23.

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MRS. E. C. HATCH WILL hold Full Form Materialization Séances every Sunday and Tuesday evening, at 8 o'clock. Also Vednesday afternoon, at 2:30 o'clock. 231 Shawmut Ave. March 15.-4w\* W

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Inanimate things. The subject treated of are compered as follows: Knowledge Man's Savior. The Heavenly Hosts. Egyptian Mystories. Christian Idolatry. Nature's Genetic Frinci-ples. Genesis of the Human Organism. All Nutriment Metaphysical. All Organization Essential. Repetition of Inherited Qualities. Repetition, Evolution, Immortality, Bex, Sout, Spirit, Life. The Shind's Conceptive Oreations Necessarily Endless. The Physical and Metaphysical Ne-cessarily Endless. The Physical and Metaphysical Ne-cessarily Immortal.

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April7.

### BANNER OF LIGHT.

### APRIL 5, 1884.

# Banner of **P**ight.

8

### ALL SORTS OF PARAGRAPHS.

We are happy to furnish information to correspondents through the columns of the Banner, upon matters of general interest, but we cannot furnish material to individuals to be used before debating societies. The days are only twenty-four hours long even in newspaper offices.

Prince Leopold, Duke of Albany, the fourth and voungest son of Queen Victoria, died suddenly at Cannes, France, at 2 A. M., March 28th. The funeral was to take place on the 5th of April. The French Government tendered one of its men-of-war to convey the body to England. The remains were to be buried at Frogmore. The cause of his death was effusion of blood into the stomach and lungs.

That "Starr" has set-it loveth darkness rather than light.

Old. but True .- " Remember," said a trading Quaker to his son. "In making thy way in the world a spoon. ful of oil will go further than a quart of vinegar."

The closing days of March, 1884, will never pass from the memory of Cincinnati-which city, it is said, at that time made a strong bid for the title of "The Paris of America"—on account of the terrible omeute which then broke out within its borders. Property to the amount of over \$1,000,000-including the Court House, library and records, also possessions of private citizens --was destroyed by fire ; some forty rioters were killed, and many wounded by the soldiery and police, who also suffered loss by death and casualties, in turn. The entire militia force of the State was ordered to that city. The cause of the riot was the alleged failure to properly execute the criminal laws on the part of the authorities-the case of Berner, tried for murder, being made the particular casus-belli.

> Love wakes anew this throbbing heart, And water shew this throbbing heart And we are never old. Over the whiter glacters I see the summer glow, And, through the wild-plied snowdrift, The warm rosebuds below. -[Emerson.

We have no faith in the North Turner, Me., so-called materializing medium, notwithstanding some people there think otherwise.

Shortly before 5 o'clock, on the morning of March 26th, the city of San Francisco was visited by the heaviest earthquake known there since 1868. It lasted fully twenty seconds. People rushed out of their houses, wild with excitement. Along the water front some fifty houses built on made ground were rulned; no lives lost.

buildings used for public worship, with the grounds on which located, and providing that residence property owned by church, school, or college institutions and used by clergymen, teachers and professors, be taxed for the assessed value over \$3000." We have premises.

A bill passed the United States House of Representatives on Friday, March 28th, granting a pension to Mrs. Sarah E. Esely, who served as a soldler for three years when sick, and about to be sent to the hospital, deserted to escape detection of her sex.

A severe cyclone, March 26th, caused much destruction of property and the loss of twenty-five lives in graph.] Charlotte, N. C., Gainesville, Ga., and several points in DEAR Ohio which lay in its path.

A Scotch clergyman at Ayr, a few days ago, prayed : "Oh, Lord, bless the Established Church, and the Free Church, and the United Presbyterian Church, and all the other churches—thou knowest the various nicknames, Lord, by which they are called—bless them all !"—New York Herald.

Mrs. Elizabeth Oakes Smith, the widow of the once famous Seba Smith (" Maj. Jack Downing "), is lecturing in New York upon Emerson, with success.

It is runored that Gen. Gordon, having been defeat ed at Halflych in the Soudan, near Khartoum, has fallen, with that city, into the hands of El-Mahdi .- In England the Conservatives are anxiously endeavoring to press the Liberal ministry to appeal to the peoplewhich means defeat for the Liberals, we fear, if the step is taken.

A bill has been formulated and caused to be printed, which provides that the U. S. Postmaster-General to be prepared in accordance with the metric system. shall establish telegraph omces at all post-onices within ten miles of any such circuit where the salary of made according to this book under a fine of fifty dolthe postmaster is not less than five hundred dollars a lars; all articles of food or drink, not laid down in vear.

Spiritualist Meetings in Boston: Horitaliural Hall (corner Tremont and Brom-field Streets).- Meetings under the supject of the Bos-ton Spiritual Temple will be held every Sunday at 10% A. M. and 1% r. M. R. Hoimes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall....The Shawmut Spiritual Ly-ceum meets in this hall, 667 Washington street, every Bua-day at 11 A. M. All friends of the young are invited to visit us. J. Z. listich, Conductor.

Paine Hall, Appleton Street. - Children's Progress-ive Lyceum No. 1. Free session every Sunday morning at sti04 o'clock. All are cordially invited. Benjamin Weav-er, Conductor.

er, Conductor. Weits Memorial Hall, 97 Washington Street,-The Spiritistic Phenomena Association holds meetings every Bunday afternoon at 25 o'clock. Able speakers and test mediums. All are cordially invited. Beats free. 1033 Washington Street, -Ladies' Aid Society moets every Friday at 2% P. M. 'Business meeting at 4. Bunday afternoons at 2%, losts and good speakers. Conference in the evening. E. O. Baxter, Secretary. Ease Hall, 616 Washington Street, corner of Easex.-Bundays, at 10% A.M., 2% and 7% P.M. Eben Cobb. Conductor. Meetings also Wedneday afternoonsat 8 o'clock.

Harmony Hall, 34 Easex Street (ist flight).-Sua-days, at 2% (seats free) and 7% P. M.; Thursdays, at 3 P. M. Prescott Robinson, Chairman,

Working Union of Progressive Spiritualists.-J. Comodore Street, Secretary, 275 Columbus Avenue. **Chelsen.**—TheSpiritual Association meets every Bunday in Old Fellows' Building, Hawthorn street, opposite Bel-lingham Car Station, at3 and 7% F. M. Titz I. ADIES' HARMONIAL AD SOCIETY meets at Tem-ple of Honor Hall, Hawthorn street, every Friday after-noon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. B. A. Thayer, President. Mrs. L. M. Fengar, Socretary.

engar, secretary. Cambridgeport.-Spiritual meetings are held every unday evening in Pelham Hall at 7% o'clock.

Enal Homery Sunday evening at 7% o'clock.

BOSTON SPIRITUAL TEMPLE.-The services held on Anniversary Sunday, March 30th, by the above soclety in Horticultural Hall, were of a very interesting character, Mrs. R. S. Lillie being the speaker both morning and evening. The evening lecture terminatmorning and evening. The evening fecture terminat-ed the present engagement in this city of Mrs. Lillie, which has been a very successful one. The announce-ment made at the close, that Mrs. L. was engaged by this society for May, was received by the audience with much favor. Throughout the entire series of meetings the music of Mr. Lillie has added much to their interest. Next Sunday, April 6th, J. Clegg Wright will occupy

Act to have a service and the service of the service of the service of the Anniversary services held by this society on Sunday and Monday, March 30th and 31st, will appear next week.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL.-The regular session of this school assumed on the morning of March 30th the character of an Anniversary gathering, the proceedings at which were varied and interesting. A report of these services will appear in the Banner of Light columns next week. Sunday, April 6th, will be the fifth anniversary of the formation of the Shawmut, and the occasion will on that date be appropriately and entertainingly observed by the school and its friends at Wells Memo-rial Hall.

CHELSEA.-Joseph D. Stiles occupied the platform The Iowa Senate recently passed a bill " Limiting Sunday afternoon and evening, March 30th, and deliv-the exemption of church property from taxation to ered a short address appropriate to the Anniversary, after which he gave many very excellent tests, nearly all being recognized. Mrs. Sarah A. Byrnes will oc-cupy the platform next Sunday, at 3 and 7:30 P. M.

[Copies of the following document have been not yet heard of the action taken by the House in the distributed broadcast. among druggists and others in the Bay State, and the main points set forth in it have already appeared in the Boston Herald and Traveller, the Springfield Republican and elsewhore. A widespread interunder the assumed name of Franklin Thompson, and, est has thus been evolved. Those in Massachusetts, under whose eye this instrument may fall, will do well to read it and act in accordance with the request embodied in its closing para-

> DEAR SIR-We desire to call your attention to a law that now exists upon the statute-book of Massa-chusetts, to regulate the sale of drugs, medicines, spices, and all articles of food and drink. The Legislature of 1882 passed a law which was recommended by some parties in the interest of the Pharmacopwia, and was gotten up by graduates of the College of Pharmacy and other self-constituted parties, who have complied a book, containing about one-eighth of the matter contained in the United States Dispensato ry, at a cost of ninety cents per copy, which is sold in the market at four dollars. This book, strange as it may seem, was made in 1882 the legal standard of all articles of food, drink and medicine in this Common-wealth. This book, it will be remembered, is not the United States Dispensatory, the standard in use by all druggists and physicians, but a commentary or appendix upon this book. The standard of medicine is at variance, in many important respects, with the Dispensatory, and all the preparations are supposed Under the law, as it now exists, all medicine must be this book, the standard is to be fixed by the State Board of Health, who can exempt, change, or fix the standard at their own will or pleasure. Under this law the State Board of Health appointed B. E. Davenport, Professor of Chemistry in the College of Pharmacy, who commenced prosecuting parties for violations of this law. Some half-a-dozen of the wholesale and retail druggists, in Boston and vicinity, were brought up before the Courts for selling adulterated laudanum, when the same was made in accordance with the United States Dispensatory formula, in use by every druggist. The offence was that the laudanum was not made according to this new handbook or Pharmacopæia. The new legal formula had increased the strength of laudanum nearly one hundred per cent. It was found upon experiment that opium, as imported and usually sold, would not produce the strength required by the new law, yet these firms were advertised before the country as selling "adulterated drugs" when they were required to do an impossibility. Under the law, as it now stands, there is hardly a drug, medicine, or spice, article of food, sold by any druggist or merchant but what is illegal, and lays the party selling the same liable to a fine of fifty dollars. To show to what extremities the State Board of Health have pushed this matter, we will relate a single instance One of the oldest and most reliable dealers in canned goods in Boston was brought up before the Court and fined fifty dollars for selling adulterated vinegar, for the simple reason that it contained one grain of salt in a gallon. This had not been added to the vinegar, but came from the fact that the cider had been stored in a cask that had sometime been used for pickles. Under the law, as it now stands, all medicines or articles of food must either be made by the new edition of the Pharmacopæia, or the standard fixed by the Board of Health, under penalty of fifty dollars. This, of course, includes all spices, conserves, confection-ery, which are classed as food under the law; also all patent medicines and proprietary articles of whatever name or nature. The manner in which this law is framed, and the spirit with which it has been enforced thus far, warrants the belief that the State Board of Health, aided by the Professor of the College of Pharmacy, are determined to drive from the market all preparations that are not made according to their formula, which outlaws ninety per cent. of all the medicines now in use, or an arbitrary standard

further legislation to prevent the adulteration of food, drugs, etc.:

Your Committee are of the opinion, from the evidence before them, that no serious adulterations exist in drugs or medicines in this State by the commercial standard as known and recognized by the trade everywhere, but under the new legal standard nearly every article is adulterated. As to the adulteration of arti cles of food in general, we refer you to the reports of the State Board of Health, Lunacy and Charity. The report for 1881 and 1882 on this subject reads as follows:

"The examinations made from time to time by this board have not discovered so great an amount of adul-teration of commercial articles of food as many have supposed to exist." The same report is again made, word for word, in

their report for 1882-83. In their last annual report for 1883-84 they use the

following language : "With the exception of mik, adulterations which could be deemed injurious to health are not common."

In view of all the facts, your Committee are led to believe that the amount of adulteration has been correctly stated by the State Board of Health, Lunaoy and Charity; that the reputation of our manufacturers and dealers stands higher than those of any other State; that there is no wholesale adulteration or frauds existing in this Commonwealth; that the action of the agents of the State Board of Health, Lunacy and Charity in prosecuting for technical violations of the law was unjust and uncalled for, and against public policy and the good name of the best citizens of the If such prosecutions were to be continued State nearly every firm and business man would be convict ed of some infraction of the law, and his business se riously injured. As Massachusetts depends almost entirely upon manufacturing to sustain her people. if would seem to be the true policy to protect the good name and fame of her citizens and business men, instead of branding them as oriminals for violating a law that would be impossible to live up to and maintain a commercial standing abroad, and which in no sense is required for the health, comfort or safety of the community. [Having considered the subject in all its bearings.

the Committee have thought best to recommend some changes in the existing law, and also restore some laws that have been repealed.]

#### Testimonial to Mrs. Tyler.

A remarkably pleasant affair came off at the parlors of the First Spiritualist Ladies' Aid Society of Boston 1031 Washington street, on Thursday evening, March 27th.

The President of this Society for the year 1883 was Mrs. Abbie M. H. Tyler, whose intelligent and successful administration of the affairs of the organization was so greatly appreciated, that many members and friends of "the Aid" gave expression to their approval by presenting her, on the occasion referred to. a purse of sixty dollars in gold.

There were present, by actual count, eighty-seven of the members and friends of the Society. The meet-ing was called to order by Mr. Edson, who, after some appropriate remarks, called upon Mr. Dowling to conduct the ex-President, Mrs. Tyler, to the chair, and to present to her the friendship's offering. Mr. Dowling did his duty gracefully; and when Mrs. Tyler was seated in the chair of the presiding officer, which she had filled so acceptably during her term of office, and vacated so gracefully at its expiration, Mr. Dowling proceeded in his happiest manner to present the purse. His words, always eloquent, were to the point, and highly complimentary to the ex-President, and they met with frequent and hearty applause.

The atmosphere of friendship that rested upon the meeting was undisturbed by a single cloud of dissent. and all felt the force of the opening sentence of Mrs. Tyler's remarks: "I see, and I feel quite keenly, that t has been a part of your programme to do me a kindly service; and if you enjoy seeing me 'in a tight place,' you must be happy at this moment." Her response throughout manifested deep feeling, and it was so prettly spoken that many eyes were wet with sym pathetic tears.

After the presentation exercises were concluded. the floor was cleared of all obstructions, the plane and violin struck the music, and both young and old responded promptly in the dance, which continued to a reasonable hour. The company separated, all feeling that they had done "the right thing in the right place," and that they had spent a pleasant evening. Great credit is due Miss M. L. Barrett, who was the shief manager of the entertainment.

A correspondent forwards us the following regarding the cause of rheumatism and other chronic complaints in the human system: "What mean the thousands of advertisements of medicine to cure rheumatism? Can this and other chronic diseases be cured by medicine? Let us see: medicine

"I consider that I owe my life to Warner's "Safe Cure." F. B. RANDOLPH, Jersey City, N. J. 203 Jewett Ave.

NOTICE.

The Following Statements are Pub-

lished for the Benefit of the Public

-Read and Reflect.

"I have used eight bottles of Warner's Safe 'Oure, and honestly believe it saved my life." A. F. CARLISLE, Editor Clarion. Carlyle, Pa., Feb. 2d.

"I was given up by my physicians to die with 'dropsy, but Warner's Safe Cure restored me." D. E. MCCARTHY, Chronicle. Virginia, Nev.

"Three bottles of Warner's Safe Cure cured 'me of severe burning pain in the kidneys, es-'pecially at night." J. M. MUNDELL. Lodi, Cal.

"Five bottles of Warner's Safe Cure cured 'me of a very severe case of kidney complaint." F. B. SEMPLE, Denver, Col. Clerk American House.

"Warner's Safe Cure saved my wife's life when the best doctors and mineral springs of the country did her no good." Winsted, Conn. J. B. WOODBUFF.

"1 had enlargement of the heart, which was

"pronounced incurable, and I was often thought "to be dying, but Warner's Safe Cure and Safe "Pills restored me to health." LAFAYETTE WALLINGFORD.

East Rochester, N.IH.

"Owing to the high temperature of the room in which I worked I contracted a terrible cold that produced serious kidney disorder. Warner's Safe Cure restored me to health." Exeter, N. H.

JAMES BRUCE. "Warner's Safe Cure has saved my boy's life.

"Doctors pronounced his the worst case of "Bright's Disease they ever saw." Editor Macoupin County Enquirer. Carlinville, Ills., March 1st.

"I was treated by Doctors Agnew and Web-ster, of New York, who pronounced me af-fileted with Bright's Disease. I was bloated exceedingly, but Warner's Safe Cure, I verily believe, saved my life." GEO. C. STEVENS. South Norwalk, Conn.

"I had kidney disorders, indigestion, rheu-matism and lumbago for three years. I grew worse, and felt as though a hundred pound weight was dragging down my liver and kid-neys. Warner's Safe Cure has fully restored C. B. DE NOYELLES, Albany, N. Y. 5) 640 Broadway.

<sup>17</sup>"Previous to a year ago I was severely af-"flicted with kidney difficulty. My back ached, "my urine was 'suday,' and I was in a bad "way. I had tried various remedies, but only "with temporary relief, until I began the use "of Warner's Safe Cure, three bottles of which, "with the Safe Pills, effectually cured me, and "I have not had an attack since." HENNY HOEHM, Cleveland, O. Captain of Police.

"For years I have had exoruciating pains in "the small of my back, and was not able to "raise from bed or be in a sitting posture. The "doctors claimed that I was suffering from "spinal disease, and I never expected to leave "my bed again. Though having no hope of "recovery, Warner's Safe Cure was recom-"mended to me, which I commenced taking, "and eight bottles have made a permanent "oure." MHS. CHRISTIAHN, No. 28 Thirteenth street. Chicago, Feb. 26th.

Chicago, Feb. 26th.

"About two years ago I resorted to the use "of Warner's Safe Cure, taking in all thirty-"two bottles for kidney and urinary affections, "two bottles for kidney and urinary affections, "and it has proved a complete success, and "radioally cured the pain in my back. A lady "of this county, a confirmed invalid for three "years past, with what the doctors here said "was internal cancer, beyond all skill and "hope, in the doctor's opinion, has been raised "almost from the dead by the use of nine bot-"tles of this excellent medicine." Alloona, Pa., Feb. 27th. J. H. HUDSON.

AMERICAN SPIRITUALIST ALLIANCE HENEY KIDDLE, Pros. NELGON CROSS, Bec. O. P. MOCABINI, Cor. Sec. The Secular Prose Survey has been redurning of the HENEY J. NEWYOR, Tracs, The Secular Prose Survey has been redurning the cleant work during the present year, and all persons who spirove of its objects are requested to forward any published attacks upon Spiritualism coming under their notice which attacks upon Spiritualism coming under their notice which attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Burney, to NELSON OR 056, Secretary, 200 Broadway, New York Otty, KNABE PIANOFORTER

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BY KATE IRVING.

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Emperor Dom Pedro, of Brazil, has reigned for fiftythree years, or longer than any living sovereign. He was but six years old when he ascended the throne.

Religious prejudices are uncommonly ugly, and yen stronger sometimes than natural affection itself even stronger se -Investigator.

It is stated in the Pall Mall Gazette that Matthew Arnold made \$6000 by his lecturing tour in America.

The Earl of Dunraven, in the Ninetcenth Century says that " the strongest, most efficient and the most capable legislative assembly in the world is the United States Senate."

Dr. Bradley, the successor to Dean Stanley, advises school teachers to give their pupils accounts of great public events that occur, so that they may feel that the horizon of their interests extends beyond the school-room and the play-ground.

Hail, spring! No, we do not mean hall. Anything but hall stones in spring. Reign, spring! No, that's not what is wanted either. There has been enough rain in the last two months. Shine, spring ! That's better-a little sunshine.-Troy Times.

Cremation is gaining favor in England. The city authorities of London have decided to establish a crematory at Ilford, a suburb of the East End.

A wealthy citizen of Bombay is about to erect a dispensary where medical relief will be afforded to women by doctors of their own sex. The Government will give a site for the building, and the corporation will contribute six thousand rupees annually for three years to meet current expenses.

The cattle men of Nebraska are getting to be as au The cattle men of Neoraska are getting to be as au-dacious as the railroads in land-grabbing. They are fencing in the whole country with barbed wire, and keeping settlers off the public domain. The trouble is becoming settlers of the public domain. The trouble is armed intervention of the Government.—Boston Daily Globs.

Emperor William, of Germany, celebrated his eightyseventh birthday on Saturday, March 22d.

The age turns aside from old byways The age turns aside from old byways We were taught to revere in our youth, And finds the new beautiful highways Lying bathed in the sunlight of truth. Should we weep it some idois were shattered, Some blossoms trod down by the way, Since the seed that is everywhere scattered Must yield a great harvest some day? -Elia Wheeler.

In view of the non-settlement of affairs at Tonquin the Chinese government has ordered ten gatling guns from a company of manufacturers in Hartford, Conn.

The New York Sun recounts that in addition to the papers in England and America devoted to the modern movement, there are five spiritualistic organs in France, four in Belgium, two in Holland, eight in Spain, two in Italy, and three in Germany. The cause, it states also, " has one organ each in Austria, Russia, Mexico, the Antilles, Chill, Brazil, Uruguay, the Argentine Republic, Australia, India and Cape Colony.

The hand is a proi-und study. No instrument de-vised by man compare. with it for complication. It is a hanmeer, a vice, a for eps, a fook, a spring, a weight; it puakes, draws in, and the fingers alone contain ele-ments of chisels, gouges, and all the tools a sculptor requires in modeling. From the elbow to the digital direments is movements are produced by nearly. Riv musics. So eccupients of is the cordage of the numes hand, expert anatomists can hardly here in re-mentation has in increase mechanism.

that may be set up, altered or set aside at the will of a few men. The State Board of Health has asked for an appropriation of ten thousand dollars to enforce that ob-

noxious law. If you are opposed to granting such extraordinary powers to the State Board of Health, and in favor of the equality of all men before the law, you will see your Senator or Representative in the Legislature, at the earliest possible moment, or write to them, to oppose any further grant of this extraordinary power to the State Board of Health, and also to urge the repeal of the present arbitrary and oppressive law.

The following comprises the concluding paragraphs of the report of the majority of the Committee on Public Health, vis.: Frederick 1. Burden, Wm. A. Hodges, Charles A. Campbell, of the Senate; Horace L. Bowker, Alfred A. Burditt, Simeon T. Peakee, T. Dwight Stow, of the House of Representatives, regarding the petition of Charles E. Moody, and others, for

medicine to cure rheumatism? Can this and other chronic diseases be cured by medicine? Let us see: All chronic diseases owe their origin to weak, torpid action of the liver. The blood will be pure or impure as the action of the liver is perfect or otherwise. The liver controls digestion. The blood carries nutriment to all parts of the organism to replenish it, and carries off the effete, worn-out matter, returning it to the lungs to be dissolved into the elements and thrown off through the various channels provided for the pur-pose. Were digestion always perfect no impurfices could enter the blood, and chronic disease would be unknown. Muriatio acid is an ingredient of all nutri-ment, and in its natural combination is not hurtful, but the reverse. Portions of the food sometimes re-main in the stomach till they sour; fermentation elim-ing thick with the effecte matter; being carried off by the blood, it is not able to pass through the small veins, but clogs and fills up the tissnes of the flesh, impeding the circulation of the vital fluids, causing pain and disease. The disease thus caused is called neuralgia, theumatism, kidney or heart disease, etc., according to its location in the bystem. No chemical compound has ever been found which will destroy or remove these acids from the blood. Sunlight some-times does this, but medicine never. Narcotics and oplates sometimes quiet the pains, but do not remove the cause. The patient being temporarily relieved often believes himself cured, and is induced to sign trestimenials accordingly. Unserupulous physicians parade these testimonials as proof that their medi-clues are potent to remove the cause of the see diseases. Be not deceived. These diseases are not cured except the acids are removed from the blood."

#### The Cassadaga Lake Free Association. To the Editor of the Banner of Light:

Many of your Eastern readers will be interested in learning that since the close of the People's Meeting at Cassadaga Lake last August, much has been done

at Casadaga Lake last August, much has been done to insure the success of the Camp-Meeting this year which begins July 26th and closes Aug. 3ist. Since the close of the meeting last year nine octages have been erected. Others have been contracted for, and when "Opening Day" arives the present year, it is safe to affirm that at least twenty new dwellings will be fully completed and ready for their summer occurpants. Among the speakers engaged for the Camp-Meeting are O. F. Kellogg, A. B. French, Mrs. Olars Watson, Mr. and Mrs. J. T. Lillie, Lyman C. Howe, Mrs. Nellie J. T. Brigham, J. Frank Baxter, J. Wm. Fletcher, E. W. Emerson, and Mrs. E. O. Woodruff. Other names will be added to the list as con as dates can be ar-ranged. Mr. O. P. Kellogg, whose services as Ohair-man have been so acceptable to all, will be retained in the same position this year. Mr. Kellogg has con-tributed largely to the permanent success of these an-nual gatherings, by the ability and energy he has dis-played, and he is now regarded as indispensable to the success of Cassadaga. What Dr. Vincent is to Ohau-tauqua finds its counterpart in O. F. Kellogg at Cassa-daga. A silver cornet band has been engaged to attend the

daga. A silver cornet band has been engaged to attend the meeting, and is expected to add much to its attractive interest. The 7th and 8th of June next have been set apart for the Annual Picnic and Bunday Assembly. Next September the Freethinkers hold their National Annual Convention on these grounds. All things con-sidered, present indications point to the most success-ful year in the history of the Association. IDA LANG, Secretary.

#### Spiritualism in Washington. To the Editor of the Banner of Light :

The interest in the cause of Bpiritualism in this city is steadily on the increase. To confirm the truth of this statement, one has only to visit any hall in which they meet and esserve the large audiences. Mrs. M. K. Lord is still here, and appears to be doing good work; for not only does also have large audiences to listen to her Sundays, but her searces are engaged a week in advance. Mrs. Spence of New York City, oc-cupled the platform part of the time, both forencon and afternoon, and her sharp, keen remarks upon subjects which also presented to the audiences were well appreciated. Mrs. Levy is still one of the favor-ite mediums here, as her many visitors daily will abow. She is among the few who do not aftertise, and can name many very prominent men among her patrons and converts. Mr. Keeler, the photographer for spirit-pletures, appears to be quite successful. Washington, D. C., Merab Mit, 1854. is steadily on the increase. To confirm the truth o

#### Salem, Oregon.

Salem, Oregon. Spiritualism in Salem never was in a more healthy condition nor ever was there a time when there was a more earnest inquiry about its manifestations. We have a well-organized society of some thirty members who meet once a week at their hall, but we have no regular speaker. A good lecturer in Oregon could do well, especially if he or she was a medium. Yours truly, O. A. REED. Salem, Oregon, March 20th, 1884.

Secular journals who unjustly assail Spiritualism, do themselves more harm than they do our cause—because the people will al-ways investigate for themselves; and mostly additional to the the security to the the security for the finding that spirit-phenomena are positive facts, the lies and maliclous intent of the assailants are exposed.—Light for Thinkers, Atlanta, Ga.

Chill is making progress. A law has lately been passed which does away with former difficulties of marriages of Protestants, or Protestants and Catholics through the Catholic Church, as civil marriage is declared legal. The law allows Catholics and Protestants to occupy the same cemetery for all burial purposes and after their own rites of religious ceremonies, and does away with many former great abuses of church

House Cleaning is Easily, Quickly and well done by using PYLE'S PEARLINE; abso-lutely harmless to hands or fabric. Beware of imitations.

#### Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 3% o'clock in Republican Hall, 55 Weat Sid street. Headquarfers and Reading-Room for members at 137 West 35th street, where social meetings are held overy Wednesday evening at 8 o'clock. T. E. Allen, 26 Union Equare, Secretary.

The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 55 West 33d street, Morning service 11 o'clock; evening, 7:45, Seatsfree, Fub-lic cordisily invited.

New Work City Ladies' Spiritualist Aid Society, permanently located at 171 East 60th street, Wednesday, at SP, M. Mits. M. A. Newton, President. Frobisher College Hall, 23 East 14th street, near Broadway, The People's Epiritual Meeting every Bunday at 2% and 7% P.M. Frank W. Jones, Conductor.

### Spiritualist Meetings in Brooklyn.

The Brocklyn Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fulton street and Bodford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, Presi-dent.

The hai, and all meetings free. Wm.H. Johnson, Freshort.
Thurch of the New Spiritual Dispensations, Olinton Avenue, below Myrile (entrance on both Olinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 8 and 7% F.M. Sunday School for adults and children at 10% A.M. Ladies' Aid Scheity meets we denesday at 2% o'clock. Fayohic Fraternity, with chase of or mediumship development, meet Thursday evening at 7% o'clock. All meetings free, and the public cordially invited. A.H. Dahler, Freedent, at 8 o'clock, in the Hall of the Union for Onrietian Work, 14 Smith street, two doors from Fullon avenue. B. B. Minhols, Freedent; John Jeffreys, Scoretary; A. G. Kipp, Treasurer.
The Everet: Healt Spiritual Conference meets correr bouth a street, at 7% o'clock, and the public for a struct and a streets, correr.
The Everet: Healt Spiritual Conference, 108 Films, 108 Science, 108 Spiritual Conference meets over the structure of the structur

J. Cushing, Treasurer, The South Breaklyn Spiritual Society, most is Franklin Hall, corner of Third Avenus and 1960 frost is grary Wedneday evening, at 5 o'clock, Madiuma' and Experience Morting overy third Wednessay in each month. All spiritual mort for mis. Seath Street, 51.8 Boyet Provident; William J. Cushing, Secondary Dr. Printe-Treasurer.

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